

THE CHRISTIAN

April 23, 1961

99th YEAR

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)

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We Tried a Statement of Faith

by William Garrett West

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THANKSGIVING

For guidance when the night is long,
For faith that keeps hope burning
strong,

And this, our heritage of song,
We thank Thee, Lord.

For dreams that lift our hearts on
wings,

For peace that understanding brings,
And something in the soul that sings
We thank Thee, Lord.

—Mary E. Linton

Published in "The Kansas City Star"

WEATHER CHEER

I shall enjoy this warmth and cheer
Of sun-filled hours that glide away,
Nor grieve for words of weathermen
Of coming storm another day.

—Inez Brasier

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Has Your Faith Been Tested?

by
Gayle Harris

A Faith to Live by

WHILE talking with a friend, a mother of three boys whose husband had recently been taken from her by death in a car accident, I learned the meaning of true faith.

Joan was concerned that people criticized her because she did not close herself up in a dark room and properly mourn her great loss. One critic even went so far as to say that if she had really loved her husband as she claimed, she would never be able to overcome her grief.

These attacks on Joan from so-called Christians have hurt her, but because of her faith she has overcome these accusations.

She and her husband had often discussed death. Their major concern was that perhaps one could not accept the other's death. She went on to say that it has been proved that she could face that, too.

Her grief was evident as she spoke. Through her tears, however, faith and unbending belief in God were even more evident than before our talk began.

Her voice remained strong and steady. Her marriage had been a good one, she said—one that "truly had been made in Heaven," and she admitted that she could not fully understand why God chose to end it on earth when He did. But she said, "Ray will always be a part of me, not only through our children, but because I know where he is. It

should not be that I cry for his return to me, for I know that he is in good hands." Joan lowered her head now, and said, "I feel that I can pull through most anything, because during our eight-year marriage there was much pain from illness and minor tragedies. My only concern now is about my three young boys and if alone I can manage them into manhood and teach them the important things they should know."

When she finished talking I felt ashamed that I had never evaluated my faith as she had. After her husband's death, many times I wondered how she lived through the lonely days and nights without him. But now I know.

As we said good-bye, I thought, Wouldn't it be a wonderful world if every person had a true faith like Joan's to sustain him in days of trial?

Faith is not real until it is tested. Joan's faith reminds me of the story told of a small boy flying a kite. A man approached him and said, "Son, I see the string you hold, but the kite is not in sight; how do you know it's even there?" The lad looked at the man and said, "It's there, I can feel the pull."

Can you feel the pull of your faith? You'll never know until it has been tested. After that test you will understand what it means to be a Christian.



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Let's Answer the Frequent Charge

That Christian Churches Believe Nothing

We Tried a Statement of faith

by William Garrett West

Minister, First Christian Church
Chattanooga, Tennessee

THE Christian Churches, from the very beginning of their history, have been against written creeds as tests of church membership. Both Alexander Campbell and Barton W. Stone, two of our founding fathers on American soil, were opposed to creeds either as bases of admission to the church or as iron curtains of exclusion from the church. Neither man, however, expressed himself against creeds so long as they were not binding on Christians.

Stone inveighed not against creeds but against the mis-use of creeds. When they were used as an authoritative means of admitting or excluding people from the church he called them "paper popes."

Stone and Campbell both agreed that a man could have creeds so long as they were not held as authoritative and binding on Christians. Both felt that the Apostles' Creed was a good résumé of Christian doctrine. Stone held that the Bible alone was the "foundation of the church, but that people may have their creeds, provided they take the Bible for their directory in faith and practice."

Near the end of his life, he so passionately desired Christian unity that he stated of others: "They may have a dozen creeds

if they do not propose them on others as authoritative."¹

Ministers and laymen in modern Christian Churches are often taunted with the statement "It's easy to get into the Christian Church because you don't have to believe anything." Laymen in our church in Chattanooga have come to me many times seriously disturbed by such comments from their religious neighbors. For a time I was content to answer that Christ was our creed and that real faith in him is a bigger creed than most people could ever "live up to." I always added that we really drew our great principles and beliefs from the Bible, and that we gave people great freedom in interpreting the Scriptures.

My answer has never completely satisfied me nor the troubled laymen. Each year it has become more disturbing.

This led me to re-examine what our founding fathers actually said about creeds. As stated above, I discovered that Alexander Campbell and Barton W. Stone did not reject the *use* of creeds, but rebelled against their *mis-use*.

In free churches such as ours, why could we not have expressions of our faith for our present-day needs? We have present-day heresies which would undercut the Christian gospel; we have great affirmation to stand

against them. Gradually I have come to the feeling that in our free American churches we need not one, but a number of affirmations of the age-old Christian faith, which are meaningful to a modern Christian. Biblical in content, they should possess a cadenced rhythm which will make it possible to use them occasionally in worship services, and taught in church school and classes in preparation for church memberships.

Early one Sunday morning last summer the conviction came to me that I should attempt to write one for our own local church. I wrote out an affirmation to be used not as a test of church membership but as an expression of those beliefs which the majority of the members of present-day Christian Churches, it seems to me, can accept. Various groups in our church have studied this affirmation of faith. All agreed that the idea was shocking at first, but when the various statements were analyzed, and when it was understood that no one would be included or excluded from church membership because of his acceptance or rejection of this statement, all agreed that it would strengthen Christian faith.

This affirmation of faith is designed for use in our own local congregation. In italics I have placed comments explaining the significance of the statement for

¹The Christian Messenger XIV (1844), 133 f.

modern Christians. I should like to see the next revision of our Christian hymnal carry not one, but several types of statements which can be selected and used as are our hymns. No one is compelled to select a particular hymn in our churches. No one should be compelled to use a particular statement of faith, or any at all if the church does not wish.

Arising immediately in every Disciple mind is the objection that it will destroy our freedom of belief because someone will want to make it authoritative. Actually, the danger would probably be less than we have from our present unwritten creeds which, as Barton W. Stone observed even in the early beginnings of our movement, were just as static and authoritative as written creeds. If one's faith is dynamic and creative, affirmations of faith can be changed from decade to decade as needs arise. If faith is static—it is rather hopeless anyway.

The main point, however, is that many of our laymen, including young people, feel a need of having a set of beliefs. If this yearning is not satisfied, perhaps they will no longer stay in a church where oral beliefs are articulated by ministers who often reflect the point of view of their particular seminary, or the latest book of sermons they may have read, or by lay teachers who often borrow beliefs from other churches.

Why have statements of faith? For the same reason that we have sermons and Sunday school lessons—to express our faith. A statement of faith, like a sermon, seeks to interpret our faith. A statement of faith may be creatively interpreted and revised by the members of the living church. It does not have to be static.

This is a statement of faith we have used in our own local congregation. The comments in italics are only for study purposes.

♦ ♦ ♦ ♦ ♦

"I believe in God the Father-Creator who eons ago caused the universe and all living things to come into being."

Modern science, which at this point is accepted by the majority of educated people, states that the universe and man came into being after millions of years. Some Communists and modern thinkers state that the universe and man are the result of accident—Christians believe that God's plan, purpose and power caused everything to be.

"I believe that He in the long process of time brought forth man

after His likeness and endowed him with worth and dignity."

God created man in the long reaches of time. No one has seen God. He is not like grains of sand or rocks. When we think of Him he is more like light or thought, but he made ALL men—not just a few—in the likeness of his own worth.

"I believe that God inspired ancient man to worship his name and taught the leaders and prophets of Israel to do justly, to love mercy and walk humbly before Him."

God revealed himself with peculiar power and force to the Hebrew people who had a great capacity to respond to God's revelation of great principles of justice, mercy and love.

"I believe in Jesus Christ, the Son of the living God, who lived, died, and arose again, whose living presence abides with us always. He is King of kings, Lord of lords and Ruler of all earthly rulers."

Jesus is the Christ, He is God's revelation in history and He is the living Christ of faith—the goal toward which we believe that history is moving, even when God's purposes seem to be thwarted by dictators.

"I believe in the teachings and spirit of Jesus Christ as a perfect guide for imperfect lives. I believe that God's will should be done on earth as it is done in heaven. I believe in the dedication of life and possessions to God and His worldwide work."

God, through Jesus Christ, makes real demands upon me in this earthly life. He asks that I use my life, my witness and my possessions as a sacred trust for His church at the local level and throughout the earth.

"I believe in the one, holy, apostolic, universal church, born under the old covenant, coming to birth on the day of Pentecost, and continuing as a redemptive fellowship among men and nations."

The church is the New Israel, having its beginning roots in the Israel of old. Its primary purpose is to redeem men so that they will love God and man.

"I believe in the invisible church composed of the followers of Christ of every denomination and of every age. I believe that the divided body of Christ should be one, as he and the Father are one, permitting many forms of belief, worship, and church order so that the world may believe."

I am a part of the great cloud of witnessing Christians who have

died and of those who still live on earth regardless of their denominational expression of faith. I affirm that the broken body of Christ should be one so that the world may believe in him and his salvation. As I think of the coming great church, I feel that it can probably be one only as freedom of belief, diverse ways of worship and the germinal forms of New Testament church order are permitted.

"I believe that baptism is a symbol of the death, burial and resurrection of Jesus Christ our Lord and that it is a spiritual door into the church universal."

There is no magic in water itself; the outward act of baptism is important as it is related to God's great acts in Christ. Apart from the spiritual birth, the physical birth is meaningless. Our founding fathers believed in and practiced immersion, but both Alexander Campbell and Barton Stone regarded the unimmersed as Christians.

"I believe in the weekly celebration of the Holy Communion or Lord's Supper."

If I "examine myself" properly, the weekly observance of the Lord's Supper is not too often and can be a genuinely enriching experience. I do not judge those who do not observe the Lord's Supper weekly, but regard it as being significant for my own spiritual growth.

"I believe in the guidance of the Holy Spirit in shedding forth new light on the Word of God."

The Bible contains God's Word and no council or person can interpret that Word for me in a final way. This I must do for myself with the continual help of the Holy Spirit of God who has guided others over the Christian centuries and guides me into fresh insights and truths which my culture and limited spiritual perception often cloud.

"I believe in the forgiveness of individual and social sins."

Not to men but to God I confess my sins against His will and purpose and against my fellow men, but my faith is that God forgives me if my confession is followed with the kind of repentance which leads me to change my ways.

"I believe in the fellowship of the great cloud of witnesses who have gone before"

I am encouraged and strengthened by the conviction that I have
(Continued on page 18.)

Editorials

The Golden Oracle

MEMBERS of the Christian Churches are quite certain that they know what the heart of the gospel is: *Jesus is the Christ*. All else seems important to us in proportion to the way in which it enhances this central truth.

It may not be as clear to us that we owe a great debt of gratitude to a man who died one hundred years ago today, for concentrating our thought upon this great theme. A truth, once learned, often seems as if it had always been known. Yet, the churches were demanding adherence to a variety of detailing creeds, constitutions and platforms a century ago which were much more extensive than this simple statement.

Walter Scott really came into his deserved prominence in the Christian Churches as late as 1946, with the appearance of Dwight E. Stevenson's definitive biography, *Walter Scott: Voice of the Golden Oracle* (Christian Board of Publication). We are a richer people because of the work of both these men.

When Walter Scott walked from Philadelphia to the Pittsburgh frontier in 1819, Alexander Campbell had been in the vicinity a decade, and his father, Thomas, a little longer. The Brush Run church was in existence, the break with the Presbyterians was complete, and the "Reforming Baptists," Campbellites or Restorationists, as they were called, had been in and out of fellowship with one Baptist Association and were now members of the Mahoning Association.

Before Walter Scott left the Pittsburgh-Western Reserve frontier the Disciples were independent of the Baptists, as well, largely due to Scott's work. It was he who evangelized the Reserve so thoroughly along new lines that the Mahoning Baptist Association dissolved itself in August, 1830.

It was Scott who simplified the teaching of Christian doctrine with a "five-finger exercise"—*faith, repentance, baptism, remission of sins, gift of the Holy Spirit*. This may not be all there is to the Christian faith, but it is a lot less confusing than Old Light Anti-Burgher Seceder Presbyterianism.

It was Scott, the meticulous Greek New Testament student, who saw that all biblical truth revolves around the fact that Jesus is the Christ, as the planets revolve about the

sun. This fact Scott called "the golden oracle." He was its voice.

Stevenson impresses the importance of the fact by saying that it is "the creed of the Christian, the bond of Christian union, and the way of salvation." This is one of Stevenson's finest statements, and he has blessed us with a lot of them. "Creed, bond, way!"

We need no creed but Christ. There can be no other bond of Christian union except Christ. There is no other way of salvation for us but Christ. We have, indeed, a golden oracle to speak to us.

In former days, when duties often took us past the Mays Lick, Kentucky, cemetery where Scott was buried, we never failed to turn our eyes in the direction of his grave, and our minds in the direction of his distinctive contributions to the church.

A contributor to many aspects of the developing movement, as David C. Rogers rightly points out in his interesting article in today's issue, Scott left us a watchword in his "golden oracle" that cannot be outrun.

April 23, 1861, the day Walter Scott laid down his burdens, was a perilous time. April 23, 1961, is more significant for us. We are alive today. May the voice of a century ago speak to this century.

Living Issues?

One of the letters which Editor J. H. Garrison received half a century ago suggested that he devote his "Easy Chair" space to "a vigorous discussion of living issues." In reply, he did not deny the need for this but added: "May there not be, also, some space given to matters requiring less vigorous thought, and which appeal more to the heart than to the head? . . . We believe that there is a majority in favor of a little dessert on their bill-of-fare."

Our immediate predecessor, Lin D. Cartwright says that he was informed that Dr. Garrison "took his easy chair with him." It does seem that there is precious little time for contemplation in a modern office. However, we heartily concur in our illustrious forerunner's offering of "a little dessert." From time to time, we try to appeal to the heart as well as the head. We hope the readers agree.

The Problem of the Churches And a Plan for Witnessing



Crisis in the Inner City

by

Ross M. Willis

THE crowded living conditions of the inner city are casting varied and complex problems upon the cross of the church. The complexity of these problems is heightened by the fact that many of them are new—just as the migration to our growing cities that has caused our suburban areas to be pushed back street by street is a new trend in American life.

We cannot escape the fact that the next ten years will find churches of our brotherhood faced with the trials of speaking to the inner city that never thought such a lot could befall them.

The danger is that those who compose the Body of Christ in the city, as well as those who continue to live in the remaining rural areas of our land, will ignore the problem until it is too late, pretend it does not exist, or seek to solve it with old answers to another era.

But before we make inroads on a solution to the dilemma that

Mr. Willis is minister of the Park Avenue Christian Church, East Orange, New Jersey.

confronts all Christendom, we need to become familiar with the situation as it currently exists. And while no one church, or no one person, dare feel the right to discuss these problems inclusively, for they vary according to community and neighborhood, yet there seem to be a few almost universal problems facing the church in the city which are bringing our brotherhood's leaders and people to a new awareness of the challenges that rest in our metropolitan communities.

I. THE PROBLEM

A. The Transition from a Denominational Church to a Community Spiritual Center. In days that are now history our fathers united with a congregation of a particular denomination because it was just that—a congregation of a particular denomination. In the Christian Churches (Disciples of Christ) our plea for the unity of Christ's Body, our freedom in religious thought, our congregational government, our similarity with American idealism in a rise from a small beginning to a dynamic movement, all placed the Disciples within the

thinking framework of the times and presented us with a distinct appeal. The denominational wall was high, the doctrines were rigid, the people were particular.

Now, through national and world-wide groups of ecumenical concern, the denominational wall that separates Christians is being battered down. The Disciples of Christ are no longer the *only* Protestant group that speaks of unity among Christians.

In a word, the Body of Christ is not nearly as divided now as it used to be, and for that we can give thanks for the grace of his Holy Spirit that has reconciled us to one another. But, also, because of this, the younger members of our congregations who are beginning families, and many older ones, no longer feel the only avenue to Christianity is through the Disciples of Christ.

The inner city church must come to grips with this fact. When our young families move away from crowded city life to gain a little house with a large yard for their children and larger monthly payments for themselves, what are the present influential factors in their choice

of a church? Is it the theological concepts outlined in a particular creed—or the fact there is no creed at all? Its tradition in Protestant history? The fact the minister wears a robe? Rarely!

It is usually the educational equipment in the church school, the happiness of their children, the people they know who attend there, the convenience to their homes.

The concept of our relation to a particular church and a particular church's relation to us is changing. The inner city church must recognize this change. It can no longer rely on the loyalty of its "moved out" membership simply because they are allied with its particular denomination. Instead, it must seek and speak to those of its immediate parish, regardless of race, creed or nationality. It must realize the only thing most of its prospective members will know about its denomination is that it has a congregation close to their home.

In the initial contact, there is no loyalty to its heritage, no knowledge of its mission activity, no conception of its existence anywhere else.

The inner city church simply represents the presence of God in their crowded community and instead of attempting to appeal on the grounds of denominational structure it must turn its witness toward the meaning of the New Testament word "*koinonia*"—a fellowship of people who are bound together by their common participation in the life, death and resurrection of Jesus Christ. It must be a spiritual community for a geographic community that encompasses many.

B. Increased Distance. Time was when the suburb was the next community out—a five- or ten-minute drive at the most. Now, suburbs have suburbs, and they in turn have suburbs. Each has its own shopping centers and additional automobiles. Even our suburbs are overcrowded, and a once feasible trip to the city church now becomes an exasperating battle to the inner city's heart.

C. The Racial Transition. The crowded living conditions of the city, and the re-zoning of areas for business and industry, often rob property owners of the initiative to redecorate or remodel. The value of residential property in the city is therefore decreasing.

Thus, the Negro who can often afford little else or who is cramped by segregation, and the poorer Puerto Rican, are finding these the only places they can live. And the inner city church is soon brought to the point where it must grapple with the truth that race can never be a barrier to membership in Christ's church.

The human composition of the church has no right to determine who the other members of the witnessing community shall be. This is a divine judgment that must be left to God. Difficult as it may seem, the inner city church must open its doors and heart to its brothers of other races with the understanding that the color of a man's skin can never be used as a yardstick to measure the depth of his Christian Faith. The members of the inner city church must face the transition and seek divine guidance and strength to overcome their personal prejudices.

D. Minority Group. In America's large urban areas Protestants are rapidly becoming a minority people. The large influx of immigrants from countries which are predominantly Roman Catholic and the growth of the Roman Catholic church in our own country; the rise in American membership of the Jewish faith; the increasing number of cults in the city; and even the slight rise in Zen Buddhism, means that Protestants in the city will more and more feel their minority position as the decades roll by. Add to this the fact that in most of our large Eastern cities the Disciples of Christ are a distinct minority group among Protestants and the impact of this problem begins to take effect on our thinking.

E. The Desire to Remain

Anonymous. The crowded condition of the inner city where people fight daily to keep from being drowned in a sea of humanity produces a drive in many to remain anonymous. Most apartment house dwellers have no interest in who lives on the other side of their living room wall. They seclude themselves in their quarters from Friday evening until Monday morning. Their relaxation is in escaping people.

Thus the inner city church has a wall of anonymity that must be broken down before it can confront its people face to face. Leslie Newbigin comments: "In the inner city all is anonymity. People want to remain alone and unknown."¹ And one problem of the inner city church is presenting a clear and positive statement of its meaning under these conditions.

F. The Problem of Ministry. The sprawling parish, the complications of an entirely new type of witness, the continuous beholding of his congregation moving away, the problems we have already discussed and many others unique to his specific situation, all converge upon the minister as he labors for Christ in the city. A view of just three of his paramount problems might help us see his dilemma.

1. Distance. In the city distance is measured according to time. To say that one's destination is 15 city blocks is meaningless. It may take him 45 minutes to go that far in crowded traffic. Add to this the great distance between members' homes (often many miles), the fact that ill members may be in any of a dozen hospitals (sometimes more than half), and we see that much of the minister's time is spent wending his way through traffic—then much more looking for a place to park. Almost one-half of his calling time is spent in his automobile and this curtails his pastoral ministry.

2. The Church School. Remembering it is often the families with children who choose the sub-

¹Leslie Newbigin: *The Household of God*. (New York: Friendship Press, 1953)

urban areas helps us see the church school in the inner city is struck a blow. The children must be recruited from the immediate community. While the church in the city dare not bemoan this challenge, it does present the problem of serving two congregations. One is the adults and their few children who attend worship services. The other—the children of the community who attend church school but whose parents show only mild, if any, interest in the church.

Placed together they almost double the homes where the inner city church has influence. Placed together they also double the homes the minister must seek to enter.

3. *Pastoral Counseling.* The inner city church has no monopoly on pastoral counseling. But it would seem the demands reach a maximum in the city. Crowded conditions breed unhealthy fruit. The loss of identity is upsetting. Children must use the streets for play areas. Both husband and wife must work to meet financial demands. Many have left home and friends to come to the city. These mean the minister could spend all his time in counseling and still not fulfill the demands.

G. *The Multiple Ministry.* The chief problem of the inner city church is one of witnessing. And the shepherd of the witness, the minister, finds an increasing number of barriers placed before him that prevent him from assuming the role of a traditional minister to a particular group of people.

One answer seems to lie in the multiple (more than one) ministry. The task diffused, must be shared. The flock scattered, must be shepherded. The office of the ministry, constantly enlarged, must become the responsibility of more than one.

H. *The Problem of Support.* Aside from the fact there are now more churches than ministers, the problem of the multiple ministry is complicated by its financial requirements. We have seen the inner city community, the congregation, the living standards are all of lesser means than in former years. The wealthy have moved to the suburbs. And midst shrinking budget and income the inner city church must attempt to increase her witness to a 24-hour a day, seven-day-a-week witness for all people. This means added cost. And the inner city church is caught in a web.

What then are the answers to this dilemma?

II. SOME SOLUTIONS

Three answers churches have given to the inner city problems are:

1. To move out of the inner city

and stop the witness of the church by selling the building for the value of the land.

2. To sell the building to another religious group so that the witness of the church continues, but probably in a different manner.

3. To move out in orderly fashion by establishing a church of the same faith in a suburban area and selling the inner city church building to another congregation so it can minister to the needs of those who surround it.

Now while these plans are proven possible by the fact they are being carried out, all three have the same outcome. The denomination to which the inner city church belongs loses its witness in the city. And before these choices can be evaluated for their merits or failures the denomination, and for that matter the entire Protestant section of the Christian Faith, must decide whether it feels an urgency to witness in the city.

Thus, the inner city church can no longer look upon itself, or be regarded by others, as a completely autonomous organization, acting upon its own behalf. If the inner city church witnesses within the framework of a Protestant group that stresses congregational independence, it must understand that if it remains completely independent from its denomination it fails to realize its crucial position. And if the denomination is one that forms its policies by the majority opinion of its members, that denomination must seek to interest all its people in the problems of the city.

Therefore, some consistent plan must be proposed by even the most congregationally governed churches to witness to Christ in the city. There is certainly more than one.

III. THE PLAN OF WITNESS

We of the Christian Churches (Disciples of Christ) should be made aware of the fact the department of urban church of the United Christian Missionary Society is making a study of all the urban areas in our country. This is a stupendous undertaking for the limited personnel at their disposal, but it is a viewing that must be done to answer at least three basic questions. (1) What are the current locations of our inner city churches? (2) What will be our inner city churches in the next forty years? (3) What are the locations of our present and proposed suburban churches?

This study will contain valuable information that must be listened to, and respected by, our inner city churches. Local autonomous loyalties dare not blind us here. With

the information from this study in hand the Disciples must act. Where there are two or three struggling inner city churches of similar witness and tradition, but different denominational background and located within a few blocks of each other, a guided plan for church union may produce a strengthened witness. Our inner city churches may be the most ready and effective instruments to witness that the Body of Christ can be united without impending disaster.

But where unity is not practical and yet the need for the witness continues, something else must be done. This step is an orderly plan for the establishment of new suburban churches that will eventually encircle the inner city church. In urban areas where Disciples of Christ have enough existing churches to supply the necessary funds and leadership, the building of new churches can be directed on the local level with brotherhood guidance and the customary help from the Board of Church Extension. But in other areas where the inner city church is the single witness for our brotherhood, the financial and leadership requirements are too great to bear alone.

The decreasing finances of the inner city church, plus the fact that it must supply new members to the new suburban churches, makes the undertaking too great to do it single-handedly.

Thus, the whole church must assume the major financial burden for the building of new suburban churches where our existing inner city churches are few in number. During the formation and erection of these new suburban churches they must be made to understand that one of their missionary causes is aid to the inner city church when they become capable.

In churches of congregational government it may be necessary to write this into the new church's charter. For this seems to be an answer to the increased needs of the church in the city. When the circle of new churches around the inner city church is completed and the suburban church begins to support their witness and the witness in the city, the denomination can withdraw its financial support and begin the process in another area.

As Disciples of Christ, we must realize that the problem of the inner city church does not belong to our leaders in the Department of Urban Church alone. It belongs to all of us because we are a congregational people. Whether the inner city church survives or fails rests upon our shoulders. The inner city needs the church. The question is, does the brotherhood want it there?

**Today Is the 100th Anniversary
Of the Death of Walter Scott,
One of the Disciples' Founding Fathers**



New Frontiers of Yesteryears

by David C. Rogers

ONE hundred years ago today, on April 23, 1861, Walter Scott, the youngest of the founding fathers of the Disciples of Christ, died at Mays Lick, Kentucky, at the age of sixty-five. With his death there passed an era replete with adventure, fascination, and difficulty the similarity of which has not been encountered since.

A native of Scotland, Scott answered the call of adventure directly after completing his studies at the University of Edinburgh by sailing for the new world, arriving in New York in 1818. He taught for one year in an academy on Long Island. He soon heard glowing reports about the frontier beyond the Allegheny Mountains, and he decided to see it for himself. His earliest biographer, William Baxter, wrote:

On foot, with a light heart and a light purse . . . he set out not dreaming that in that far land he would find a home, and without a suspicion of the part he would be called upon to play in the great religious movement then in its incipency through the labors of the Campbells, father and son, but

of which at that time he was in total ignorance.

However, his ignorance of the Disciples movement did not last long. He arrived in Pittsburgh in 1819, and became a teacher in a school under the direction of a fellow Scotsman by the name of George Forrester. Shortly afterwards, Forrester was accidentally drowned. Thus the responsibility of the school was left in Scott's care. There were some books in Forrester's library which attracted the attention of young Scott. These books served as the link that ultimately connected him with the Disciples of Christ.

The authors of these books were men by the name of Glas, Sandeman, Haldane, and John Locke. They were the same men who had instilled the idea of simple New Testament Christianity into the thinking of Thomas and Alexander Campbell.

Scott continued with his educational career, but it did not consume his entire time. Not only did he persist in reading these books, but also he searched diligently into the true meaning of Christian faith as revealed in the New Testament.

Brooding upon this, he reached the clear conviction that the central and sufficient fact for Christian faith could be stated in these four words—"Jesus

is the Christ." Scott had advanced so far on the way toward a church with no other creed than this before his first meeting with Alexander Campbell in the winter of 1821-22.

This discovery put Scott on the way toward the establishment of a new frontier in religion. The old emotional appeals that stressed the "mourner's bench" type of conversion as essential to evangelistic endeavors were discarded by Scott in favor of a rational approach.

After he was won over to the reform efforts of the Campbells, Scott was appointed evangelist for the Mahoning Baptist Association in 1827. At this time the reformers were still members of this association. In his study of the New Testament, Scott discovered that there were three things for man to do in obtaining salvation and every man was capable of doing these. He expressed them by the words: *faith, repentance and baptism*. After man had fulfilled these conditions, God would grant three things: *remission of sins, the gift of the Holy Spirit and eternal life*.

Before Scott became the evangelist for the reformers their evangelistic results had been disappointing. When Scott began using his rational method in his

(Continued on page 27.)

Mr. Rogers is minister of First Christian Church, Winder, Georgia. He is a lecturer in history of the Christian Churches at Christian College of Georgia.



Streamlining NCC Home Missions Div.

NEW YORK—A streamlined reorganization of the National Council of Churches' Division of Home Missions has been announced here by the division's executive secretary, Jon Regier.

Eliminating numerous departmental committees, the new structure has been established, Dr. Regier said, to serve better the 23 Protestant communions participating in the NCC's home missions program "during a fantastic social, cultural and economic transition."

Two commissions have been created to help guide the Division. Dr. Galen Weaver of the United Church of Christ's Council for Social Action is chairman of the Commission for Cooperative Field Projects, with Miss Edith Lowry executive director. This unit will direct the field activities for migratory agricultural workers, American Indians, Alaskans and Spanish-Americans.

The new Commission for Cooperative Planning is headed by Dr. Paul O. Madsen of the American Baptist Home Mission Society, with Dr. H. Conrad Hoyer, former home missions executive for the National Lutheran Council, executive director. The group will help communions to identify crucial areas needing new mission programs and to adjust old programs.

Both commissions will be responsible to the Division's newly constituted executive board, authorized by the National Council Assembly last December as more widely representative of member church bodies.

Dr. Theodore E. Matson, recently elected vice-president of the National Council and chairman of its Home Missions Division, declared that the work of the two new commissions and the executive board will become effective only to the extent that mission boards of the various member denominations implement commission and board decisions through action in their own communions.

Looking at current needs, Dr. Regier pointed out that, although Protestants in the U. S. are organizing an estimated 1,000 new congregations a year, five times that many are needed to keep up with an explosive and mobile population.

"Best Sermons"

LITTLE SILVER, N. J.—G. Paul Butler of Little Silver Point Road, here, is reading manuscripts for volume eight of his "Best Sermons" series. This will include sermons preached between New Years 1951 and Easter 1961.

Original sermons of any length may be sent at any time. Manuscripts will not be returned. Permissions to use quoted material and biographical sketch should accompany the manuscript.

D. Von Nostrand Co. is the publisher. Mr. Butler would like to receive more sermons from Christian Church ministers for consideration.

Schweitzer Stamp

MONTE CARLO, MONACO—A postage stamp paying tribute to Dr. Albert Schweitzer's credo "*Respect de la Vie*" (Reverence for Life) will be issued by the Principality of Monaco, it was announced here.

The stamp of 25 centimes value will depict an ant on the palm of a man's hand and will symbolize the reverence which the noted French missionary believes man should show for all lower forms of life which inhabit the earth.

Government Departments Say Parochial School Loans Are:

Unconstitutional!

WASHINGTON, D. C.—Long-term, low-interest loans to parochial schools, which have been propped as a part of federal aid to education, are unconstitutional in the opinion of the legal staff of the Department of Health, Education, and Welfare and the Justice Department, Congress was told here.

Secretary Abraham Ribicoff submitted a 63-page memorandum on the subject to Sen. Wayne Morse (D-Ore.), chairman of the Senate subcommittee on education, who had requested that a study be made of legal precedents.

The memorandum said that across-the-board tax grants to sectarian schools cannot be made and that a program of tuition grants would be invalid "since they accomplish by indirection what grants do directly."

It fully supported the position taken by President John F. Kennedy on both loans and grants.



Religious News Service Photo

DR. E. STANLEY JONES, noted Methodist missionary evangelist and author, is portrayed at the White House in a sequence from the Metro-Goldwyn-Mayer picture "Bridge to the Sun" scheduled for June release. This scene depicts Dr. Jones walking toward the White House on Dec. 3, 1941, for a meeting with President Roosevelt to urge a conciliatory message to Emperor Hirohito of Japan at a moment when the Japanese fleet was already en route to Pearl Harbor.



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NEWS IN BRIEF

PRESS CURBS

ROME—A renewed demand for curbs on the freedom of the press in Italy because of its heavy use of sensational stories was made here by the authoritative Jesuit magazine, *Civiltà Cattolica*.

The publication asked for the restrictions on grounds that the manner in which the press covers crime and sex stories does harm to "moral values and the healthy education of the people."

BAR LAY PREACHERS

ATHENS—Lay preachers will no longer be permitted give sermons in churches or before religious associations, the Greek Orthodox Church's Holy Synod declared in an encyclical addressed to all bishops.

Only in certain exceptional cases may the local bishop entrust the preaching of the gospel to a layman, the synod said.

KOREA DEDICATION

SEOUL, KOREA—A Protestant Christian Center for Servicemen serving some 30,000 Americans stationed in this area was dedicated here. Construction was begun in May, 1960.

PRAISING NEW BIBLE

BOSTON—A Roman Catholic biblical scholar here lavished praise upon the "New English Bible" recently published by the Cambridge and Oxford University presses.

Father Philip J. King, a professor of sacred scripture at St. John's Seminary here, described the new Bible translation as "an entirely new undertaking bursting with vigor and vitality."

"The publication of this fresh translation of the New Testament," Father King said, "affords us an opportunity to salute our Protestant brothers who have made such outstanding contributions to the field of sacred scripture."

S. BAPTISTS NAME

LITTLE ROCK, ARK.—Dr. Ramsey Pollard of Memphis, Tenn., president of the Southern Baptist Convention, likes the idea of changing the denomination's name to "Baptist Convention USA" or something similar, as suggested by Erwin L. McDonald, editor of the Arkansas Baptist News-magazine.

Commenting on an editorial by

Dr. McDonald in the Baptist paper, Dr. Pollard agreed that dropping the "Southern" from the convention title "might be of distinct advantage to our churches in the North and Far West."

"WITNESSES" JAILED

THESSALONIKI, GREECE—Two women Jehovah's Witnesses received sentences of four months in prison each on charges of trying to convert a Greek professor of theology at Thessaloniki University.

The professor was reported to have locked his two visitors in his office and called the police.

RED PERSECUTION?

NEW YORK—Magr. Bela Varga, president of the last freely elected parliament in Hungary, declared here that the Roman Catholic Church in his homeland is on the eve of a mammoth persecution which may surpass any seen since

the Communists gained control of Hungary.

It is thought another series of "purge trials" of "uncooperative" religious is in the offing, he disclosed in an interview with Religious News Service.

OSLO LADY PASTOR

OSLO, NORWAY—Mrs. Ingrid Bjerkaas, 59-year-old grandmother, won out in her bid to become Norway's first woman pastor.

Although Norwegian law has permitted women to enter the ministry for several years, Mrs. Bjerkaas' application for ordination was the first. A widow, she graduated from Theological Seminary here several years ago.

COUNCIL SHIFTS

NEW YORK—The World Council of Churches has lost one of its member churches in South Africa and received an application for membership from another.

The Moravian Church in Western Cape Province has applied for membership. The Dutch Reformed Church of Africa, the smallest of the three Dutch Reformed Churches in the Union of South Africa belonging to the World Council of Churches, has voted to withdraw.

Billy Graham Preaches for the Seminoles



—RNS Photo

BILLY GRAHAM made a side trip to hold a one-night rally at Clewiston, Fla., during his Miami crusade. The rally was held principally for Seminole Indians from South Florida. The evangelist and his attractive wife wear the Seminole clothing presented them by Billy Osceola, minister of the First Seminole Indian Baptist Church at Denia, who received a Bible in return.

No Small Measure



THE hymn-sing was over. The fellowship meal had been delicious, served by members of the Youth Society, the girls in colorful dresses, the boys dapper in dark suits and bowties. Now they awaited the centennial fellowship message by Lee Burton.

Bob Hartnett leaned back in his chair, closed his eyes for a moment and remembered. Lee Burton! Twenty-three years ago, Bob recalled, Lee had gone to the city, while Bob remained in Centerville, taking over his father's small store.

Lee Burton had become an ad-

vertising copy writer, then a sales representative, and finally an executive of an ad agency. He had risen rapidly. Bob remembered the news as it drifted back. "Did you hear about Lee Burton? He's really going places! Another promotion!"

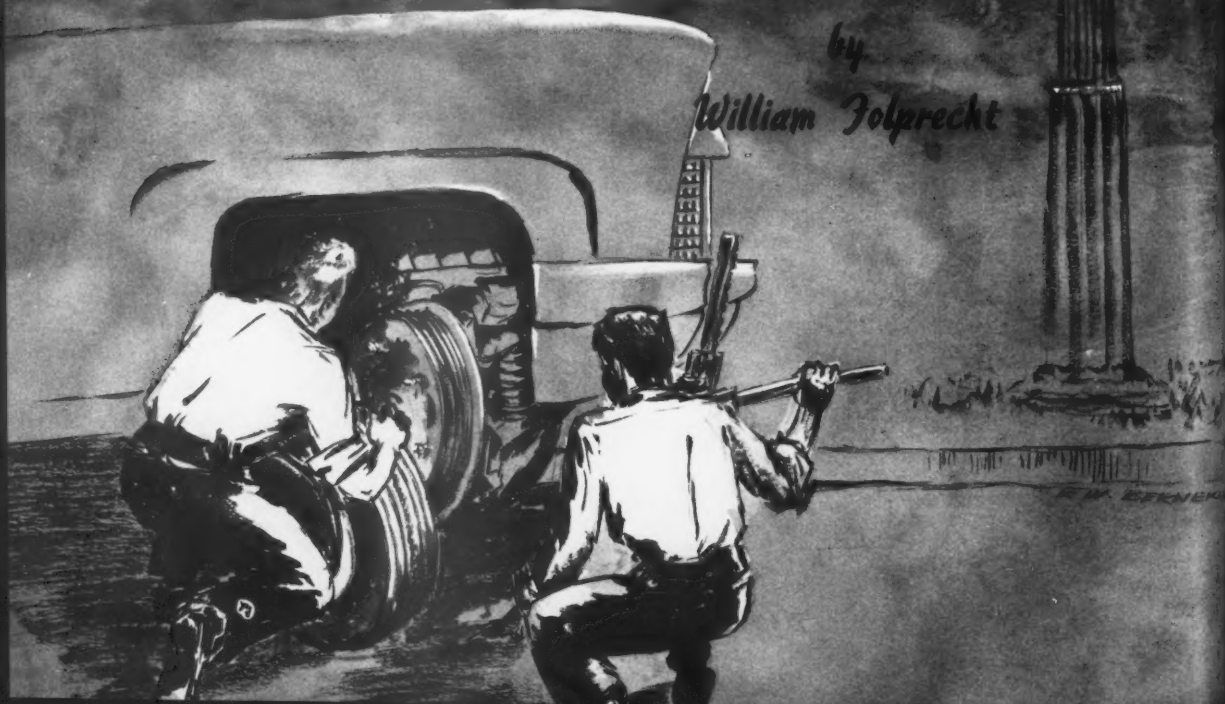
As the audience settled itself for the evening message, Bob glanced around. The new fellowship hall was a big improvement over the old church basement, where, as members of the Youth Society, Lee Burton and he had helped serve the 75th anniversary dinner. The church had

made great strides the last two decades, in spite of a great war and incipient recessions.

Although First Church's hundredth anniversary service would feature former pastors, the fellowship or "memory" dinner was one of the outstanding weekday activities of Anniversary Week. And when it came to selecting a speaker—well, the committee had been unanimous in recommending Lee Burton. Who else had risen as he, to bring credit to Centerville?

"And now the part of the program we've all been waiting for

by
William Folsprecht



... the speaker of the evening
—Brother Lee Burton!"

The applause was loud and long. Smiling, debonair, nonchalant, self-assured, Lee Burton arose. Bob noted the superb Fifth Avenue cut of Lee's suit, in sharp contrast to Bob's own ready-made clothes.

"It's good to get back home again," Lee was talking now, using the cultured, purring tones he had developed since leaving Centerville.

He continued, recalling incidents, joking, giving an interesting talk; not too inspiring, perhaps, but certainly entertaining. There was applause again when he sat down.

Bob shook hands genially with Lee after the program was concluded with the singing of "Blest Be the Tie." Lee smiled somewhat ingratiatingly. "How are you, Bob? Still directing the activities of Centerville's greatest store?"

Bob smiled, trying not to show his feelings at the sly dig. He remembered Lee's suggestion to him years ago to "come to the city and learn how to live!" But Bob had stayed in Centerville, married a local girl, helped to raise his two children. When his father had died, he had taken over complete control of the store.

Now as Lee spoke there was a taste like ashes in Bob's mouth. He felt suddenly depressed. As he looked at Lee's trim figure, at his smiling face, not a hair out of place, he felt inferior. "Like a small town hick!" the thought hit him as he was shunted aside as someone else came up to talk to Lee. Bob turned aside, greeted some friends, and finding Cathy, left for home.

His daughter, wise in her teen intelligence, realized something was amiss. "Are you all right, Dad?" she queried as they got into their 1951 Mercury.

Bob tried to bluff his way out of the situation. But a comparison of his old car with Lee Burton's new sedan nearby, easily costing close to \$5,000,

served to point out again the difference in their lives.

He tried to joke about the night. "Too bad your mother had to stay home with Tommy," he said, as he turned the key and pressed the starter. "She missed some good stories Lee Burton told."

But even though he didn't look at her as he drove out of the church parking lot, he felt his daughter was not to be so lightly turned away from the subject she had introduced. He was sure she knew what he was thinking when she placed her hand gently on his arm as he drove. "I still like the jokes you tell us, Dad, much better!"

Tommy, feeling somewhat improved, demanded all the news of the affair, in his twelve-year-old changing voice, and would not be satisfied until his father sat on the end of the bed and gave him all the details. In spite of his mental depression, Bob's heart lifted as he spoke with his son.

Later, though, as he sat in the living room alone with Martha, he had to tell her of his discouragement as he compared his life with that of Lee Burton. "And just what have I done with my life?" he concluded somewhat bitterly.

Martha found it impossible to reason with him, although she tried to point out that he had been a good father, a faithful husband, a good provider. Bob even spoke of giving up teaching his intermediate Sunday school class. "They can always get someone else to take over!"

His dark mood continued, and Martha became increasingly disturbed. She was aware that sometimes, during such spells, people had done drastic things. She closed her eyes a moment and prayed silently.

Later she found it hard to describe her feelings at what happened then. She could only conclude that it was visual proof of the truth expressed in Romans 8:28, "We know that in everything God works for good with those who love him, who are

called according to his purpose."

Bob had stood up restlessly and was striding to the door, with what object Martha had no idea. Then, when he was halfway across the living room, there was a knock on the door. When Bob opened it, they were both surprised to see Lee Burton standing there.

There was a somewhat sheepish look on his face. "I've got a flat tire," he explained in an embarrassed manner. "I don't have a jack to change it. May I call a service station?"

Bob's face underwent a series of swift changes. Finally he said, "I have a jack. We can change it ourselves, and you can get to a station to repair the flat. You'll need it for your trip."

They changed the tire, the moments giving Bob an opportunity to talk with Lee. Bob was surprised to find Lee had been separated from his wife. "It's not common knowledge, so keep it quiet if you will." From this and other hints dropped by Lee, Bob gathered the impression that in spite of the "no small measure of success," with which phrase Lee had been introduced at the dinner, his life was a far from happy one.

Even now he was hurrying back to the city, unable to remain overnight in Centerville because of an important meeting early the next morning. "If we don't get this account, I may be all washed up," he admitted, biting his lip nervously.

The tire was on now. As they washed their hands, Bob detected an envious look in Lee's eyes as he saw the comfortable Hartnett home, noted Martha's obvious affection for her husband. Then he was off, after shaking Bob's hand again, with a flippant remark that could not quite conceal his real feeling.

Bob watched the garish red lights disappear down the road. When he turned back to his wife, there was a new look on his face, the look of a man who knows he has found his niche, and is filling it faithfully.

God's Wisdom Prevails



"Where the Scriptures Speak . . ." by the Editor

Scripture: Job 42:1-12a

WE COME today to the solution to the problem of suffering, as it is described in the Book of Job. I do not suppose that anyone has been expecting that the solution will offer a way to avoid suffering. If anyone has this point of view, he will be disappointed. The solution is more in the realm of how to live with suffering and the attitude which a worshiper of God must hold toward it.

Job has been through many troubles, as related between our lesson text last Sunday and this lesson. Not only did he suffer physical troubles in his own person but he also had to put up with the supposed friends and their long comments upon his troubles and what caused them.

When Job finally makes the speech that begins our text today he understands God and man's relationship to him. First he acknowledges the all-powerfulness of God (42:2). He does not question why God does such things. He only says that "no purpose of thine can be thwarted." Earlier, he had questioned why God would bring suffering upon him when he was such a devoted servant. Now, he does not blame God for his suffering but simply acknowledges that any purpose of God, understood or not, must be a good purpose.

The question, "Who is this that hides counsel without knowledge?" is a little difficult to understand. It sounds something like 38:2. If this is a repetition of that verse then it means that Job has done a lot of talking but didn't know what he was talking about. Used in this passage it would mean that Job recognizes that no one has a right to speak in such a way. So he says: "I have uttered what I did not understand, things too wonderful for me." (Verse 3.)

He is really in a position to listen to God now and to act on the basis of what God has to say. You will notice that verse four is a quotation. Earlier God had said, "Hear, and I will speak." Now, Job reminds God that he remembers this

earlier saying and he is ready to listen now.

The next verse really is the heart of Job's expression of his new understanding. He had heard "by the hearing of the ear" but now he is able to say, "my eye sees thee." In other words, his worship, prior to the troubles which he was having, had been formal and with little thought as to their meaning. Now he really knows God and trusts in him.

The result of this conclusion is a deep and full repentance "in dust and ashes." (Verse 6.) The friends of Job had accused him of many different acts of wrongdoing and mistakes, saying these were the cause of his suffering. Job did not believe this for a minute and he was not willing to confess to something

which he did not feel he had done. Now he knows what he had done. He had not had a sufficiently reverent attitude toward God and had not really been worshiping him with his heart in the outward motions of worship which he had made. He is quite ready to repent for this sin.

The next passage of scripture has to do with the Lord's dealings with the three friends of Job after Job has finished. The introductory phase, "after the Lord had spoken these words to Job," just ignores the previous speech of Job which we have been discussing and looks back to the previous paragraph when God was speaking. The friends of Job got their reward, too. God told them, quite openly, that "you have not spoken of me what is right, as my servant Job has."

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR APRIL 30, 1960

The Scripture

Job 42:1-12a

- 1 Then Job answered the LORD:
- 2 "I know that thou canst do all things,
and that no purpose of thine can be thwarted.
- 3 'Who is this that hides counsel without knowledge?'
Therefore I have uttered what I did not understand,
things too wonderful for me, which I did not know.
- 4 'Hear, and I will speak;
I will question you, and you declare to me.'
- 5 I had heard of thee by the hearing of the ear,
but now my eye sees thee;
- 6 therefore I despise myself,
and repent in dust and ashes."

7 After the LORD had spoken these words to Job, the LORD said to Eliphaz the Temanite: "My wrath is kindled against you and against your two friends; for you have not spoken of me what is

right, as my servant Job has. 8 Now therefore take seven bulls and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you, for I will accept his prayer not to deal with you according to your folly; for you have not spoken of me what is right, as my servant Job has." 9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did what the LORD had told them; and the LORD accepted Job's prayer.

10 And the LORD restored the fortunes of Job, when he had prayed for his friends; and the LORD gave Job twice as much as he had before. 11 Then came to him all his brothers and sisters and all who had known him before, and ate bread with him in his house; and they showed him sympathy and comforted him for all the evil that the LORD had brought upon him; and each of them gave him a piece of money and a ring of gold. 12 And the LORD blessed the latter days of Job more than his beginning.

The contrast is made even sharper when God informs these three friends that one of the reasons he will accept their offerings and forgive them is that Job is praying that God would not "deal with you according to your folly." (Verse 8.) This is a tremendous statement of the righteousness of Job. He prays for those who have misused him terribly and his prayers are heard.

In a way the last paragraph of the lesson is an anticlimax. It almost seems as if someone had added it in order to give the story a happy ending and to bring it into conformity with the original concept of evil in the minds of the people. All of Job's fortune and friends

and relatives were restored and "the LORD blessed the latter days of Job more than his beginning." (Verse 12.)

We do not gather from Job's confession that he believed that he had these things before because he was a good man. He did not believe they were taken away because he was a bad man. The one thing he did learn was that good people suffer as well as bad people. He did know, now, that anyone who put his complete trust in God could meet any troubles and overcome them.

No further reference is made to the conversation between God and Satan about trying Job's patience. We are not left with the impression

that God bargained with the Devil for the soul of Job. We have the definite impression that this is an effort to teach us something about the true nature of God and the proper relationship of man to God. Man's wisdom is not sufficient to solve the problems of this world. Outward ceremony is not sufficient for man to express his proper relationship to God.

Once man does find his true sonship to God then he can meet everything in life. It may be good or it may be bad. The true worshiper of God has an inner strength that cannot be known except by conscious effort. Especially when things are going well, one must make sure that he is in true fellowship with his God.



Meaning for Today

by John Thompson

WHEN we encounter suffering or see others writhing in pain, we think, "If I were God, I could make a better world than this myself; I would fashion one free from the pain of suffering." This attitude is illustrated in the story of a man who was sitting in the shade of a walnut tree contemplating the world of nature about him. As he noticed the pumpkin growing at his feet, he thought to himself, "How foolish God is. He puts a heavy pumpkin on a vine without strength to do anything but lie on the ground. And, he puts tiny walnuts on a big tree whose branches are very strong. Why if I were God, I could do much better than that."

In the midst of his meditating a walnut fell from the tree and hit the man on the head and awakened him to some saner and wiser thinking. He then thought, "Suppose that had been a pumpkin instead of a walnut. Never again will I try to plan the world for God, but I shall be grateful that he has done so well." Was this not Job's conclu-

sion after initially questioning the ways of God?

Many times it is in suffering and despair that we discover the meaning of life in a way that we have not been able to comprehend it when everything has been coming our way. What happens to us is not as important as what happens in us. Life in this affluent society of which we are a part can be very superficial, and many times we never get beneath the surface of things to discover that which is of true worth.

It was in the valley of despair that Job made his great discovery that man's real need is not the things which God can give but God himself. Stripped of that which we think is life we discover the true life. When our ignorance is laid bare we discover the true wisdom. Only in a consciousness of our own bankruptcy, do we discover the true riches. Do you not see, then, that if pain and suffering were eliminated from the order of things that we would miss out on the most important lessons of life? As

Henry Ward Beecher, a famous American preacher of another generation, once expressed this thought: "Troubles are the tools by which God fashions us for better things."

There are people who have the idea that Christianity offers immunity from trouble. But this is not the teaching of Jesus who accomplished his mission through suffering, and said to would-be-disciples, "... the servant is not above the master." Those people who look upon Christianity as an insurance policy against suffering soon become disillusioned for they expect that life for them will be a "bowl of cherries" but then when they are handed a "cup of suffering" they rebel and claim that life is being unfair to them.

As a Christian we are not made free from trial and tribulation and through it all we have the assurance that we are God's man. Thereby, we discover resources for life that lead to victory even in the face of the most difficult circumstances.

Something of what the experience of suffering can mean in our lives is noted in the story of the farmer, who, when asked why an apple tree of his orchard was so laden with fruit, pointed to the gash near the bottom of the trunk of the tree. He explained that when a tree seems to be going to leaves and wood, it is helpful to wound it in this manner. No one understands exactly why, but an apple tree suffering such a wound usually brings forth a good harvest. Handling his wounds in the right spirit, "the Christian can make his life yield a rich harvest of all that makes life worth living."

As Job came to learn, so must we, that the heart-breaking experiences of life have meaning and purpose and grace in them, for the Lord God omnipotent reigneth!

Can the United Nations Endure?

by Robert A. Fangmeier



NOW we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure," said Abraham Lincoln on the occasion of his address at Gettysburg in 1863.

These words seem profoundly appropriate a little less than one hundred years later when the world is engaged in a cold world civil war testing whether the United Nations can endure to fulfill the promise in its charter "to save succeeding generations from the scourge of war . . . to reaffirm faith in fundamental human rights . . . establish conditions under which justice . . . can be maintained . . . and promote social progress."

It remains to be seen who, in our time will provide the eloquent image and leadership that may be necessary to sustain the UN during a period when its character is being challenged and its very existence tested. Today the test is Africa, particularly the Congo, which presents political, operational and financial problems of great magnitude and all of this compounded by the Soviet sharp shooting at Mr. Hammarskjold and the character of the UN itself.

Already Mr. Hammarskjold has been declared *persona non grata* and the Russians have suggested the UN secretary be replaced by a tri-headed secretariat where the veto would prevail.

As if it was not enough to test the UN with the Congo, Russian attack and a financial and operational crisis—other problems loomed close at home. Anti-UN groups in the United States are already organizing a campaign "to get the U.S. out of the UN, and the UN out of the U.S.," if Red China is eventually admitted to the world organization.

Friends of the UN should not underestimate the influence of these organizations. Last year they produced 7,000 telegrams and letters in a matter of days to prevent Senate consideration of a bill to repeal the "Connally" self-judging reserva-

tion which limits U.S. participation in the World Court.

The "China crisis" seems almost certain to be upon us when the 17th session of the General Assembly meets next September. The U.S. position to refuse to discuss and refuse to seat Red China has become more difficult over the years. It prevailed last year only because 22 of the newer African-Asian nations abstained. Now, with the British threatening to desert U.S. leadership and many of the African nations likely to do the same, only an egregious diplomatic blunder in Peking can save the day for the American cause.

If anything is predictable six months in advance on the world stage it would seem to be Red China's admittance to the United Nations.

Two U.S. Senators who are delegates to the current UN Assembly have said that United States policy must be based on the assumption that Communist China could be seated in the United Nations as early as next fall "whether we agree or not."

Despite this possibility, Senators George D. Aiken (R-Vt.) and Wayne Morse (D-Ore.) said the UN should be strengthened and continued. While many Americans agree with Senators Aiken and Morse, others such as "The Committee of One Million" are determined to make a last-ditch fight on the China issue.

Already the Committee has polled senators and representatives and announced that the majority of them are still opposed to China's admission into the UN. The significance of this poll is doubtful, since the issue is not how the U.S. should vote on the issue but what its policy should be if it is outvoted, as now seems likely. But if the Committee's poll is not particularly significant, its activity may be if it allows its anti-Red China stand to be translated into an anti-United Nations policy. Many of the leaders of the "Committee for One Million" are staunch friends of the UN. But the emotions aroused over

the China issue may well spill over into an anti-UN crusade led by a determined but seemingly well-financed minority.

The churches of the United States undoubtedly will become deeply involved in the coming debate over the status and character of the UN which the Communist China question is certain to spark. On the need for a strong UN as the world's "best political hope for peace" the churches are committed. That the depth of the commitment extends to the rank-and-file membership is indicated by public opinion polls. Thousands of ministers and laymen attend denominational seminars each year and return to their communities to speak of the importance of the world organization's activities.

Local churches have a considerable responsibility and opportunity as they plan for World Order Sunday (October 22) and United Nations Day (October 24). Since the 17th General Assembly will convene about September 15, early fall study groups on the issues mentioned above will prepare Christian citizens for intelligent discussion and response to the challenge to the UN. Helpful study material may be obtained by writing me.

—Statement of Faith

(Continued from page 6.)

a part in helping to finish the work begun by the faithful witnesses, saints, and martyrs of the ages who have died in the Christian faith.

"the resurrection of the spiritual body and the life everlasting. Amen."

The Apostle Paul contrasted terrestrial bodies and spiritual bodies. God who created the miracle of life can continue it, or create it anew. I trust both His power and His love to perpetuate life and personality in ways best for His eternal purposes.

NEWS

of the Brotherhood

Former Pastor at
Woodward, Oklahoma

Norman Stacey Is Named Neb. Exec.

LINCOLN, NEB.—Announcement has been made that Norman R. Stacey will begin to serve the Nebraska Fellowship of Christian Churches on July 1 as executive secretary.

He has been minister of First Christian Church, Woodward, Okla., for the past five and one-half years. Previous to that he served as minister of Lincoln Terrace Christian Church in Oklahoma City for ten years and at Jackson Avenue Christian Church in Kansas City, Mo., for eight years.

Mr. Stacey was president of the Christian Church Commission of Greater Oklahoma City, led in founding several new churches, has also been president of the Ministers' Institute of Oklahoma and chairman of the board of Oklahoma Christian Missionary Society, and chairman of the Urban Committee of the Home and State Missions Planning Council. He is a member of the board of Oklahoma Christian Home and treasurer of the Oklahoma Association for Mental Health.

Mrs. Stacey has been a member



Norman R. Stacey

of the board of the International Convention and is at present vice-chairman of the Board of Managers of The United Christian Missionary Society. She is a member of the Women's Commission of Japanese International Christian University Foundation, chairman of the nominating committee of United Council of Church Women of Oklahoma, Area Director of United Council of Church Women, member of the Administration Committee of Oklahoma Christian Education and a laboratory training teacher in Adult Education.

National Board of Junior Deacons to Meet May 14

KANSAS CITY, Mo.—The annual meeting of the National Board of Junior Deacons will be held here on May 14. This organization of Junior Deacons in local congregations in Christian Churches attempts to give direction and emphasis to this phase of the church program.

There are 19 chartered groups in churches located in Missouri, Kansas and Nebraska.

Russell M. Bythewood, minister of Quindaro Christian Church, Kansas City, Kan., serves as national counselor and sponsor for the group.

Evangelism Reports

● OTTUMWA, IOWA—Pre-Easter evangelistic report from Davis Street Christian Church here includes 29 baptisms and 12 transfers. Lloyd Bensmiller, minister of First Church, Kearney, Neb., led the church in a two-week program of evangelism, visitation and preaching.

● BLANDINSVILLE, ILL.—Evangelism report Jan. 1 through April 2 shows 42 additions to the membership of First Christian Church here, 33 by confession of faith and baptism and 9 by transfer of membership. A revival meeting was held here March 5-17 with Mr. and Mrs. J. B. Smith of Newman, Ill., as the evangelists.

● FRANKFORT, KY.—On March 26 Highland Christian Church here received 137 new members as the result of a program of comprehensive evangelism led by William M. Huie, minister of First Church, Corbin, Ky. Fifty-nine of the new members came by confession of faith and baptism. Highland church was established about four and one-half years ago.

● ST. LOUIS, MO.—Union Avenue Church here received 43 members during the Easter season.

● MITCHELL, IND.—First Christian Church here received 16 new members following a week's revival led by R. C. Mowery, interim minister.

● EL PASO, TEXAS—Bethany Christian Church here reports 56 additions Jan. 1 through April 2.

● OKLAHOMA CITY, OKLA.—O. James Sowell and Cecil Brooks led University Place Church here in a meeting March 19-24 with 26 decisions.

● PAWNEE, OKLA.—First Christian Church here had 40 additions during a one-week revival led by Floyd Strater of Enid.



Photo by Thomas P. Inabinett

MISS JESSIE M. TROUT (left), who becomes field liaison executive for The United Christian Missionary Society's division of World Mission Sept. 1, was presented with a watch by field staff members at the annual meeting of state, area and national Christian Women's Fellowship staff in March. She is shown with Mrs. Pauline Thames, Texas CWF state secretary (center), and Mrs. C. C. Slusher, Capital Area CWF secretary.

Scott Plaque Gift To Historical Society



NASHVILLE—Peachtree Christian Church, Atlanta, Ga., is presenting a bronze plaque of Walter Scott to the Disciples of Christ Historical Society in commemoration of the 100th anniversary of the Disciples' leader's death.

Walter Scott was born in Moffat, Scotland, in 1796 and died April 23, 1861—exactly 100 years from the date of this issue of *THE CHRISTIAN*.

The plaque is from an original relief plaster work done by W. E. Garrison along with similar plaques of Thomas and Alexander Campbell and Barton Stone. They were originally made for use by The College of Religion of Butler University, now Christian Theological Seminary.

Dedication of the Scott plaque, presented by the church through the interest of Mrs. Ruth Ferguson of Atlanta, daughter of the late W. F. Rothenberger, will take place June 23.

Robert W. Burns, pastor of the Peachtree Christian Church, will be the dedication speaker. Dr. Garrison will also participate.

Franklin Minck, April 30

On CBS Network

AKRON, OHIO—Franklin H. Minck, minister here of High Street Christian Church, will speak on CBS Radio's 'Church of the Air' on April 30. His sermon topic will be *The Greatest Sin*.

Music for the network service will be provided by the High Street Christian Church choir under the direction of David E. Kemppel.

Church of the Air, heard weekly over CBS radio stations, has just completed its 30th year. Broadcast time of the 30-minute program will vary across the nation.

Dr. Minck, minister of the church here since 1942, has been a leader in the brotherhood since his youth. In 1928 he was president of the International Youth Convention of the Disciples of Christ.

"Strategy of World Mission" Calls for More Cooperation

Projecting United Society Planning

INDIANAPOLIS—The United Christian Missionary Society stated as policy recently its intention to carry on world mission work in cooperation with other communions whenever that is possible.

A "Strategy of Ecumenical Concerns" approved by the society's Board of Trustees in a meeting here will become part of a general policy document, "Strategy of World Mission."

The UCMS will seek to participate in ecumenical work "with the same enthusiasm and devotion" as it does in enterprises supported only by Disciples, the document pledges.

"It is evident that the world cannot be won to Christ by a segment of the church," the strategy statement declares. "No one denomination is adequate to the task, but together there is hope."

In the same meeting, trustees of the society approved the participation of four more missionaries in cooperative projects in Africa and the Philippines and heard that another Disciple will assume duties next month in an interdenominational program in Germany.

The board also approved financial support of Congo Polytechnic Institute, a plan of 42 communions for training Congolese as leaders in eight fields ranging from business to medicine.

The constitution and bylaws of a new missionary orientation program sponsored jointly by eight communions, including the Disciples, was ratified.

In other actions the board:

1. Re-affirmed its support to the "historic position" of the Christian Churches "in opposition to the use of tax funds to support private or parochial schools."

2. Approved in principal a "Strategy for Church Planning" that

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Mrs. J. Warren Hastings Chosen Mother of Year

WASHINGTON, D. C.—Washington, D. C.'s, "Mother of the Year," Mrs. J. Warren Hastings, now an Indianapolis resident, was honored here recently at a press club tea.

Mrs. Hastings, national director of field services for Unified Promotion, was selected by the American Mothers Committee of this city, for outstanding activity in a wide field of religious, welfare and educational work.

The mother of two married daughters, Mrs. Hastings is also a "seven-time" grandmother.

A citation will be presented to Mrs. Hastings here on April 26. She will then attend a meeting of all state nominees in New York City on May 9 when a national "Mother of the Year" will be chosen.

starts with a fact-finding survey and continues through implementation of a "design for action."

3. Ratified employment of the first full-time director of Negro work for Christian Churches in Mississippi—a joint undertaking of the Mississippi Christian Missionary Convention (Negro), Mississippi Christian Churches and Mount Beulah Christian Center, an institutional mission.

4. OK'd a contribution for a Protestant "David Livingstone Home" for Africans in Belgium.

5. Approved participation of the Division of World Mission in an effort for coordinating American, Canadian and British mission efforts in Hong Kong in cooperation with the Chinese churches.

6. Authorized the Department of Christian Action and Community Service to ask the Disciples' Committee on Relief Appeals for \$28,000 for the support of overseas work camps and ecumenical team workers and \$17,800 for its material aid-refugee resettlement program.

7. Named Miss Lois Mothershead a national director in the Department of Christian Women's Fellowship.

8. Ratified appointments to several boards and committees and to the staffs of various state organizations related to the UCMS.

9. Heard reports on mission work throughout the world and programs in evangelism, church development, Christian education, leadership development and many other fields in the United States.

WS CAPSULES

● **PUEBLO, COLO.**—Mrs. Carrie Howland, who makes her home here, has been elected president of the United Church Women of Colorado. Before her retirement in 1957, she was Christian Women's Fellowship secretary in New Mexico, Colorado, Wyoming and Utah.

● **WARSAW, MO.**—Boy Scout Sunday was observed here at the Christian Church on Feb. 12. The processional was led by the Boy Scout color guard and the minister, J. R. Earsom, preached on the subject, "Full Purpose."

● **CHANUTE, KAN.**—First Christian Church here observed a 24-hour prayer vigil March 12-13, closing at 6:00 P.M. on the 13th. A total of 96 people were involved in the program. LaMoine D. Waldron is the minister and Jack Gibbs is chairman of the evangelistic committee.

● **CENTERVILLE, IOWA**—The Christian Church here was host to an interdenominational leadership school for the churches of Appanoose County, sponsored by the Council of Churches. Orval Walker, minister of the Christian Church, was dean and Mrs. Carl Weber was secretary. The school had an enrollment of 160.

● **NEW YORK CITY**—Mrs. Marguerite Harmon Bro, well-known author and a member of the Christian Church, has recently accepted an invitation to serve as a member of the national Women's Planning Committee of the Japan International Christian University Foundation. Mrs. Bro, the widow of the late Alvin C. Bro, was a missionary with her husband in China for several years.

● **FORT WORTH, TEXAS**—A gift Bible has been presented to Boulevard Christian Church here in memory of Benjamin Franklin Hall and Annie Eliza Grandstaff Hall by their descendants. Produced by Bruce Rogers, only 975 copies of the Bible were published. Living descendants of the Halls include: Claude Franklin Hall, Mary California Felts, Peter Matthew Hall, Myrtle Lee Richards, Benjamin Heaton Hall and Benton Garrett Hall.

● **WICHITA, KAN.**—A three-day teachers' training laboratory school was held here at Martinson Avenue Church. Among leaders were: Mrs. Paul Heide, Mrs. Mary Grebble, Mrs. E. T. Cornelius and Mrs. Ar-

thur Rahn. Approximately 50 attended.

● **CHICAGO, ILL.**—A mortgage-burning service was held here recently at West Pullman Christian Church. The occasion was the retirement of a \$5,000 mortgage in connection with interior remodeling of the church's sanctuary. The congregation is making plans for an additional building program.

● **LONG BEACH, CALIF.**—Ronald E. Sleeth, professor of preaching at The Divinity School, Vanderbilt University, Nashville, Tenn., was the speaker for a special series of lectures March 22-23, here, at Pacific Bible Seminary. Kenneth A. Stewart is president of the seminary.

● **PICKETT COUNTY, TENN.**—Love Lady Christian Church here in this county has been awarded top honors in the first annual Church Development Contest sponsored by the Dale Hollow Larger Parish. Love Lady was one of ten churches in the United States that set up a booth at the Town and Country Fair held by the Christian Women's Fellowship in Washington, D. C.

● **WASHINGTON, D. C.**—Paul D. Burton, minister here at Minnesota Avenue Christian Church, spoke at Katz Lodge's Brotherhood Week meeting in Congregation B'nai Jacob-Beth Israel in this city. Last summer, Mr. Burton attended the World Convention of Churches of Christ in Edinburgh, Scotland, and toured 15 other countries, including Israel.

● **JANESVILLE, WIS.**—First Christian Church here and Washington Park Christian Church, Rockford, Ill., observed Race Relations Sunday with a pulpit exchange. W. D. Campbell, minister of the Rockford congregation, spoke here for the morning worship service. Barton G. Murray, minister here at First Church, delivered the sermon for the Rockford congregation and then participated in the church's groundbreaking services during the afternoon.

● **IOLA, KAN.**—Miss Velma Ballard, occupational therapist here at the nearby Mcatee Nursing Home, conducts a church school class each Friday in the chapel located on the second floor of the home. Attendance usually runs nearly 40. Each week on Wednesday a local

minister speaks to the guests in the home.

● **KELSO, WASH.**—Central Christian Church here recently completed its building fund campaign in a successful manner when \$31,226 was pledged on a goal of \$25,000. Arthur Morgan is the minister.

● **KANSAS CITY, MO.**—Hillside Christian Church here observed its sixth anniversary recently with a fellowship dinner. Organized in November, 1954, with 23 members, the congregation now has about 700 members. Virgil G. Nalley has been the minister since the church was organized.

● **ANDREWS, IND.**—Youth Week was observed here at First Christian Church with members of the various youth and children's departments taking part in the activities. On Feb. 5, young people spoke at the morning worship on the theme of "What I Can Do for My Church." R. Clayton Kendall is the minister.

● **CHECOTAH, OKLA.**—Harrell C. Biard, Christian Churches minister, who serves as pastor of the Federated Church (Disciples-Presbyterian) here, has been made a Fellow of the National Association of Teachers of Singing, highest award for voice teachers in the United States. He was the choir and musical director of the World Convention of Churches of Christ held in Washington, D. C., and Leicester, England.

● **ROCK FALLS, ILL.**—First Christian Church here dedicated its church annex on Dec. 1. C. Richard Dawson, minister of the church, spoke on the subject, "Seeing a Little Farther." Harry E. Shiffer, minister emeritus of the church, gave the dedication prayer.

● **OKEMAH, OKLA.**—Wm. H. Bradley, minister of First Christian Church here, served recently for one week as chaplain of the Oklahoma Senate.

● **ABILENE, TEXAS**—Brook Hollow Christian Church here, which obtained its membership from Southside Church which was dissolved and First Church, has a special program of serving the community. A class for retarded children meets five days a week and the Camp Fire Girls use the church building once a week. James A. Hellen is the minister.

● **FINDLAY, OHIO**—First Christian Church here has purchased a new parsonage at a total cost of about \$23,000. The project is being financed through the Board of Church Extension. Chalmers Matern is the minister.—PAUL N. RUNK.



C. WILLIAM BRYAN, minister of Village Christian Church, Colorado Springs, Colo., presents the God and Country Award to Gary Prigmore on Scout Sunday, Feb. 12. On the left are Mr. and Mrs. Richard D. Prigmore, parents of Gary. Mr. Prigmore is a director of the Board of Church Extension.

GOD AND COUNTRY AWARDS



THE GOD AND COUNTRY AWARD was presented to twin brothers at South Bay Christian Church, Redondo Beach, Calif. Dwaine E. Cerbin, minister (right), and Hugh J. Williams, associate, pinned the awards to David (left) and Robert Palmer, sons of Mr. and Mrs. Robert Palmer of Redondo Beach.



LIFE SCOUT JAMES BOWERS recently received the God and Country Award at First Christian Church, Bremerton, Wash., from the minister of the church, Donald B. Payne.



ON JANUARY 29 Terry Elliott received the God and Country Award from his mother, Mrs. Horace Elliott, in special services at Hilltop Christian Church, Columbus, Ohio. George H. Alexander is the minister.

FOUR SCOUTS were given the God and Country Award at the Christian Church, Benton, Pa., on Feb. 12. Pictured (from left) are: Harry K. Franks, minister, and Scouts Barry Laubach, Earl Ritter, Robert Kelsey and Kenneth Laubach.



ELLIOTT SEGALL (lower center) received the God and Country Award from E. Oran Coble, minister of Central Christian Church, Texarkana, Texas, Feb. 12. Ernest Spellman (upper center) is being congratulated by Assistant Scoutmaster Kenneth Scantland for receiving the award Oct. 30. Watching are, from left: Mr. and Mrs. Harold Segall and Mrs. Dorothy Spellman. The Scoutmaster is George Carpenter. The Boy Scout Troop is sponsored by the Christian Men's Fellowship of the church.



CAMPUS COVERAGE

Lawrence Bash, Speaker

Garrison Lectures at Yale Disciples House

NEW HAVEN, CONN.—"The church in our time must be renewed or sink into the inconsequential. The Disciples of Christ must realize the fullness of the nature of the church within the context of freedom, or remain in the abyss of biblical illiteracy, moral irrelevancy, declining stewardship, and emptiness."

Thus Lawrence Bash, minister of Country Club Christian Church in Kansas City, Mo., sought in his Garrison Lectures at the New Haven Disciples House, Feb. 17-18, to clarify the direction ahead for the Disciples.

"We have not understood the heights or depths of the biblical understanding of the church," he said. "We must ask ourselves: 'How does God work in us in the church in the world of history in our time?' A new dimension of thinking about the church may enable us to transcend our limitations."

"Too often," Dr. Bash suggested to his audience of Yale Divinity School students and faculty, and theological students from Hartford and Harvard as well, "we have sought to find out how little we can get by with doing or serving and yet remain Christian. Rather than asking 'What does God require of me?' we ask 'Can a Christian get by with drinking? . . . with polite stealing?'"

He said Disciples have been stronger on dissent than upon affirmation. He declared "We have been strong for freedom, but not so ready to use our freedom responsibly. I treasure freedom, but not to allow Christians to escape with a minimum of faith and service. The Disciples have had too much of *minimums*. We must use freedom for high purposes."

The Bash lectures at Yale were the second annual Winfred Ernest Garrison lectures in contemporary Disciples theological thought, and were provided by the Webster Groves Christian Church near St. Louis, Mo.

IMMORTALITY is the genius to move others long after you yourself have stopped.—FRANK ROONEY, *Industrial Press Service*.

Briefing for Cairo



LYNCHBURG COLLEGE Registrar Blanche J. Latham receives help in learning Arabic from Kevork Khararjian, a senior from Baghdad, Iraq. Miss Latham left Lynchburg, Va., Feb. 2 for Cairo, Egypt, where she will become registrar at the American University for 18 months. Registrar at Lynchburg since 1945, Miss Latham will be on a leave of absence from the college.

TCU Enrollment Is 8,407—3rd Largest

FORT WORTH—Texas Christian University had an over-all enrollment of 8,407 individual students—third largest in its 88-year history—during the 1960-1961 school year, Registrar Calvin Cumbie reported.

The annual compilation includes the summer session and fall semester of 1960, and the spring semester of 1961.

It was the fifth consecutive year that more than 8,000 have enrolled at TCU. In 1956-1957, the figure was 8,512; in 1957-1958 it was 8,375; in 1958-1959 the record of 8,589 was set and last year it was 8,381.

Forty-three religious groups are represented in the enrollment. Continuing the pattern established in 1947, the Baptists have the largest number of students on campus with 2,029, followed by the Methodists with 1,709 and the Christian Churches (with which TCU is related) with 1,434. Other large groups include the Presbyterians with 711, Catholics with 528, Episcopalians with 477, Church of Christ with 349. There were 81 Jewish students.

For the year, the TCU Brite College of the Bible had the largest percentage of increase at 6.63 percent to a total of 225 students in the graduate seminary.

Chapman College Awards 3 Degrees

ORANGE, CALIF.—Three honorary degrees were conferred at the Chapman College Centennial Founder's Day Scholarship Banquet.

Paul H. Davis of Los Angeles, college consultant for the *Reader's Digest*, received the doctor of laws degree and Dr. I. Lynd Esch, president of Indiana Central College, Indianapolis, and George L. Tolman, minister of the First Christian Church of Orange, received the doctor of divinity degree.

With the *Reader's Digest* since 1956, Davis has been a consultant in institutional finance and public relations for a number of America's leading private colleges since 1950, when he resigned as vice-president in charge of development at Columbia University.

Before assuming the presidency of Indiana Central College in 1945, Dr. Esch had completed 12 years in the ministry of the Evangelical-United Brethren Church and, prior to that, six years of teaching and research at Goodyear Industrial University.

Mr. Tolman has been in his present pastorate since 1955, having been minister of the First Christian Church of Visalia, Calif., for five years and youth director of the Central Baptist Church, Westerly, R. I., for two years.

Outstanding Student

BETHANY, W. VA.—Miss Jean Thompson, a ministerial student at Bethany College here, has been



Jean Thompson

named the outstanding junior woman at the school. Miss Thompson was paid tribute at the annual Honors Day observance March 14. The award is based on qualities of leadership, character, conduct and scholarship. Miss Thompson was also named to the Dean's Honor List for the first semester of 1960-61. She is the daughter of Mr. and Mrs. Rhodes Thompson of Washington, N. C.

Miss Thompson is a member of Kalon, leadership and constructive citizenship society, the Ministerial Association, Association of Women Students, Women's Recreational Association, Messiah chorus and concert choir, student congregation and also serves as a student assistant in the religion department.

Youth Dedicate Lives To Full-time Ministries

WICHITA, KAN.—Three more persons have dedicated their lives to full-time ministries of the church during recent services here at the Broadway Christian Church.

On Dec. 25, Dean Anderson made his commitment to this purpose, and Jan. 15, Clifford Cheatham committed his life to the ministry. Linda Coons did so on February 12.

Anderson is a student at Wichita University and Cheatham is studying at Friends University. Miss Coons will begin her training after graduation from high school.

Wilfred E. Rutledge, chairman of the church's higher education committee, pointed out that these three join five others of the church in stating this intention. Four of these are at present studying at Phillips University in Enid, Okla.: Joyce Conley, Brooke Lyman, Margalee Pilkington, and Dennis Rutledge. Linda Pilkington and Wanda Ball plan to begin their studies at Phillips next fall.

Broadway Church has five others who are now in the field serving the church: Mr. and Mrs. Amos W. Myers are the ministers of the church in Ada, Okla.; William Vaughn is serving as chaplain in Alaska; Benny Boling is minister of the Broadway Church in Council Bluffs, Iowa; and Miss Bonnie Jacobs is director of religious education at Hyde Park Church in Kansas City, Mo.

Harry H. Cunningham serves as minister at the Broadway Christian Church.



THESE YOUTH recently dedicated their lives to full-time Christian service. Members of Broadway Church, Wichita, Kan., they are (from left): Dean Anderson, Linda Coons and Clifford Cheatham.

Ministers' Workshop At Bethany College

BETHANY, W. VA.—An observance in honor of the sesquicentennial of the founding of the Brush Run Church—first congregation of the Christian Churches—will be a feature of the annual ministers workshop sponsored here April 24-25 by Bethany College.

The program will include addresses by Jesse Kellems, minister of Westwood Hills Christian Church, Los Angeles, and William H. (Bill) McKinney, executive secretary of the department of men's work of The United Christian Missionary Society.

The program will open at a noon luncheon, April 24, with the introduction of students on Timothy scholarships and honoring pastors of their supporting churches. The address will be delivered by Robert A. Preston, dean of students at Bethany.

The program will include a pilgrimage to the Brush Run site Monday afternoon, April 24, and Mr. McKinney will speak at the groundbreaking for the restoration of the old Brush Run Church.

Mr. Kellems will deliver three of the Oreon E. Scott lectures on Monday and Tuesday emphasizing, this year, the significance of evangelism in the Disciple movement. The subjects will be "Walter Scott and New Testament Evangelism"; "The Heroes March"; and "Evangelistic Preaching and the Modern Mind."

Dr. Melvin M. Marcus, assistant professor of political science at Bethany, will speak on "The Realm of Political Science." Dr. Leroy Garrett, head of the philosophy department, will speak on "Trends in Philosophy."

The program will close Tuesday noon, April 25, with an address by Dr. Perry E. Gresham, president of Bethany College.

Books Received

ANTHEMS FOR THE ADULT CHOIR. Edited by W. Lawrence Curry. The Westminster Press. 64 pages. 18 selections. \$1.10; 5 or more, \$0.90. (Paper.)

TRANSLATING THE BIBLE. By Frederick C. Grant. The Seabury Press. 183 pages. \$4.25.

ACADEMIC ILLUSION. By Denis Baly. The Seabury Press. 179 pages. \$2.25.

THE TWENTIETH CENTURY CROSS. By George M. Home. Greenwich Book Publishers. 246 pages. \$3.

PAUL'S GOSPEL. By Earl C. Smith. Greenwich Book Publishers. 103 pages. \$2.50.

WHEN WE WORSHIP. By Robert T. Fauth. The Christian Education Press. 88 pages. \$1.50.

MY MONEY AND GOD. By Robert J. Hastings. Broadman Press. 127 pages. \$2.50.

SPIRIT OF THE LIVING GOD. By Leon Morris. Inter-Varsity Press. 102 pages. \$1.50 (Paper).

SEVEN WORDS TO THE CROSS. By Robert F. Jones. John Knox Press. 92 pages. \$2.

Relax

There's one thing you can say about this year: even if you look at it upside down, it's still 1961.

...

Psychology

Ma: "Pa, I don't think the neighbors like that new drum we got for Johnny."

Pa: "Why not, Ma?"

Ma: "They gave him a knife and asked him if he knew what was inside the drum."

—SUPERVISION

...

There Is

There is a way to make crime pay—

No doubt of it:

Stay out of it!

—Mayhoward Austin
McEachern

...

Ain't It So!

Accomplishments he's proud about

Nobody talks loud about;

But errors he is meek about

The boss just loves to speak about.

—Elinor K. Rose
in Denver Post



DISTINGUISHED DISCIPLES

by A. T. DeGroot

BEN HOGAN



THAT the place of quiet courage is not gone from the playing field is seen in the master golfer of this generation, Ben Hogan.

Many people who never participate in sports know some features of his great record. 1953 was one of his phenomenal years. He set the record for the Masters tournament at Augusta at 274, then coasted to his fourth U.S. Open championship as he clipped 11 strokes from the previous record in that exacting test. No one has won the Open more often. He then completed the "Grand Slam" of golfdom by taking the British Open at Carnoustie, Scotland, walking in with a closing round 68.

What many people have forgotten is that these achievements were not gifts of the gods of Chance or even of a favored son of Nature. The courageous bantam from Dublin, Texas, was on the high road of fame when nothing less than "bravery in action" crippled him so seriously that experts said he never would play again. His persistent determination in the face of painful retraining was so much of a hero story that he became the only man in golf to have his biography picturized by Hollywood in a commer-

A full set of color slides and script on "Distinguished Disciples" may be rented from Dr. DeGroot, TCU, Fort Worth, Texas.

cial film, entitled "Follow the Sun."

Mr. Hogan's play is now confined to a few of the "prestige" events annually. In 1955 he came within a playoff of winning the U.S. Open for a fifth time—something no man has done—and in 1956 he came within a single stroke of this glittering goal.

Ben Hogan is a member of University Christian Church, Fort Worth, Texas, and operates a superior golf club manufacturing company in the same city.

Old Church Building Given to Tache Indians

HANFORD, CALIF.—Everyone talks about "giving it back to the Indians," but First Christian Church here has done just that! They have given their old church building to the Tache Indians.

The Hanford congregation moved into a lovely new church building in June of 1959, leaving behind one of the oldest church structures in the community. The first church building was constructed on the corner of Eighth and Brown in 1882. Ten years later in 1892, with a loan of \$1,000 from the Board of Church Extension, the original building was cut in half, raised off the ground, and a new auditorium was constructed between the two halves.

The Hanford community became aware of the plight of the Taches in the fall of 1960. This small tribe of 108 members lives on the Santa Rosa Rancheria south of Memoore. The Indians for years have been living in very inadequate housing on 160 acres of very poor land. Members of the tribe have depended upon seasonal work for their livelihood and increased mechanization of the farms has worked a hardship.

Most of the guidance of recent assistance for the tribe has been through Bard McAllister, American Friends Service farm labor secretary from Visalia, and John Douglas, Kings County welfare worker who has help publicize the long and short range needs of the Taches.

When these men presented the prospect of the Indians being able to use the lumber and building material in the old church structure, the leaders of the congregation saw



BARD McALLISTER of American Friends Service, is shown (seated, center) with a group of Tache Indians who had been busy tearing down the old First Christian Church building, Hanford, Calif.

an opportunity of service to the Indians that was mutually beneficial. The structure was deeded to the American Friends Service on behalf of the Indians.

The AFS recruited 14 students from the University of California YMCA and YWCA in Berkeley. Each student put in \$6 on the trip to take care of gasoline and food costs. They slept in the Old Ramona School at the rancheria. They and the Indians turned out for the salvage project in a manner which more than satisfied McAllister.

Framing timbers in two by four, two by six and two by eight sizes have been progressively uncovered. Each will find use in the renovation of eight labor cabins recently moved to the rancheria as well as the very inadequate shanties which have been serving as home for the needy Taches. Although lumber obtained through the church donations is considerable, it is still not known how far it will go. Plumbing materials are also lacking. Water must be brought to the new cabins.

John Douglas said that once the building project is finished, it is hoped that a vocational training program can be arranged for the men of the rancheria who must rely on the often skimpy need for unskilled labor in the area for wages.

During the winter months the Taches are usually unemployed and must rely on contributions of food and clothing.

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Orange, California

housing for married students



Why Do College Youth Have So Much Difficulty With Their Religious Faith?

It is commonly recognized that college is a time when many young people go through a period of doubt and at times great stress because of their faith. Part of this is good. It means the student is grappling with real issues. It means he is going through a process whereby his religion becomes really his own, it may be the means whereby he deepens his faith. Part of it is unfortunate for sometimes the struggle can be very intense and may result in the loss of faith altogether.

There are many answers to this question. What applies to one student may not apply to another.

(1) In the first place we should recognize that this is quite natural, we would almost say inevitable. The college student is in an academic environment where he must reconcile his religious faith with all of the teachings of modern science, the findings of psychology, anthropology, sociology, philosophy, history—the whole realm of human knowledge. This isn't easy for anyone. The student must do it with a very limited background of knowledge and experience. Some difficulty would be expected.

(2) Another reason some students have difficulty at this point is due to the fact their early religious training hasn't been adequate for such a test. This is not meant to be critical of the churches, but is simply to be realistic and point out the fact that the haphazard, limited way in which many churches provide religious training is not thorough or realistic enough to meet such a challenge.

(3) Another reason some students have difficulty is because some professors intentionally try to shake the faith of the student. This may be the first time the student has heard his religion challenged, or opposed, or even ridiculed. This isn't true of all professors, in fact it may be only a minority, but that it exists on some campuses is common knowledge. Some professors do so because they think it is good

for the student to be forced to think through his own position. (We would add parenthetically that many professors are a source of great guidance and strength. If this were an article on how students retain their religious faith we would make a strong emphasis on the teaching and example of many professors.)

(4) With some students their difficulties with religion are part of a total problem. They are at the age where they can resist adult authority and so this is one means whereby they can express their resistance.

(5) Some students have difficulty because they have no one with whom they can discuss such matters. Many such problems would be greatly alleviated and a large portion of them solved if the student had someone with whom he could talk it through. The schools provide counselors for their educational and vocational problems, but so often there is no one to help them think through their questions about life's basic faith and values, all of which underlines the importance of the university church and of securing highly qualified persons as uni-

versity ministers who serve on the campus itself.

While religious doubt is a problem for many students, it should also be pointed out that many students go through such an experience without great difficulty and a majority find their faith deepened by the very necessity of facing it, and thus it really becomes their own.

Consulting the Authorities

Maturity is one of those terms everyone uses but few stop to define. It is recognized that maturity is needed for vocational success, for marriage adjustment, for positions of leadership and responsibility. Duvall and Hill in their new book *Being Married* describe maturity as containing the following qualities or expressions:

"Self-accepting: accepting one's body, one's sex, name and color.

"Self-directing: establishing one's own goals, making one's own decisions.

"Self-understanding: knowing self, who am I, who would I be good for, why do I do as I do, what are my limitations.

"Self-confidence: feeling adequate to handle life situations, jobs, school, and marriage.

"Self-control: able to manage one's tensions, to postpone satisfaction, to sustain pain and disappointment."

Insight from the Scripture: The Power of Thought.

There is a bit of ancient Scriptural wisdom that says "As a man thinketh in his heart so is he." (Prov. 23:7, K.J.V.) In practical terms this means, to a large extent, that we can control what we are and what we will be by directing and controlling our thoughts.

At first glance nothing seems more ephemeral, more elusive than a thought. You can't see it, you can't touch it, you can't weigh it or measure it—but it's there. We don't really know what it is, yet it is one of the most powerful and influential parts of a man's life. An ancient philosopher said, "the soul is dyed the color of its thoughts." Psychologically speaking, it is true "what gets your attention gets you." We become like what we live with, especially in our innermost thoughts.

Knowing all this, Paul urged his friends at Phillipi, "Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things." (Phil. 4:8.)



—RNS Photo

—New Frontiers

(From page 11.)

preaching different results followed. Garrison and DeGroot have written:

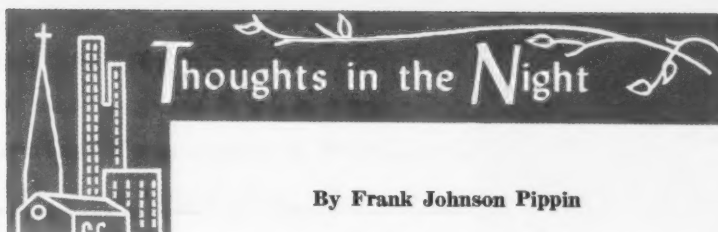
In his first year (1827-1828) of evangelistic work for the Mahoning Baptist Association in northeastern Ohio, Scott won more than a thousand converts. This doubled the membership of the churches in the association. For two years more this remarkable success continued. By this time the churches were no longer Baptist. In 1830 the Association as such, dissolved. The beginning of the Disciples of Christ as a distinct religious body can be dated from this event. (*The Disciples of Christ: A History* page 182.)

Throughout his life Scott continued to be active in propagating these ideas. Almost every Disciple minister used his evangelistic approach. This was one of the important factors in the rapid growth of the movement on the frontier of America.

Scott also contributed in other ways. He wrote articles in the *Christian Baptist* and the *Millennial Harbinger*. In 1832 he began his own journal, the *Evangelist*. Four years later he wrote a book entitled *The Gospel Restored*.

Scott became the first president of Bacon College, which was founded in 1836 at Georgetown, Kentucky. This was the first Disciples institution of higher education. It was moved to Harrodsburg and finally to Lexington and merged with Kentucky University. Today it is known as Transylvania College.

Today, as we Disciples remember the one hundredth anniversary of Walter Scott's death, it is proper that we acknowledge the heritage that he and others have left for us. The incentive to conquer our own new frontiers stems from those who opened up the new frontiers of yesteryears.



By Frank Johnson Pippin

God's Elect

THE Apostle Paul often spoke of God's elect within the Church. Who were they? They were not saints of perfection. On the contrary, they had their faults and foibles and they were subject to the thousand natural shocks and ills that flesh is heir to. Neither were they the poor nor the rich. And they were not necessarily that narrow circle of Paul's closest friends. Neither were they the most learned in the churches the great apostle established and nursed along. And they were not the strong or the weak. They were not the beautiful or the ugly, the young or the old.

Well, who were they? Calvinists will say they were the people God had foreordained to be saved. In short, the favored few who were elected to salvation before the world was founded. This we cannot believe because Jesus emphasized human responsibility in all things spiritual. The closing stanzas of the Bible sound like a special town-crier for the whole earth: "Let whosoever will, come!"

So the answer lies deeper than the tricky doctrine of predestination. The answer lies in the Parable of the Sower as Christ told it in the 13th chapter of Matthew: "He who hears the word and understands it; he indeed bears fruit, and yields, in one case a hundredfold, in another sixty, and in another thirty." This man represents the elect. The answer also lies in Paul's last meeting with the elders of the church at Ephesus. (See Acts 20:17-38) After his tender and touching farewell message to them, "he knelt down and prayed with them all. And

they wept and embraced Paul and kissed him, sorrowing most of all because of the word he had spoken, that they should see his face no more." These men loved and that made them the elect.

Paul also pointed out the elect in the church at Philippi. (See Philippians 4:10-20) "In the beginning of the gospel . . . no church entered into partnership with me in giving and receiving except you only, for even in Thessalonica you sent me help once and again." They gave and gave first, promptly, and Paul always looked on them as God's elect. Though he had been discredited by Rome and imprisoned there, the loyal band at Philippi gathered even more gifts and sent them by Epaphroditus to that lonely and deserted Christian in his cold cell. Paul called it a "fragrant offering, a sacrifice acceptable and pleasing to God." He then assures them that "God will supply every need of yours, according to his riches . . ." And God did, because they were his elect. They gave and therefore they received.

Who are the elect within the Church today? The same quality of people Jesus and Paul described and rejoiced over. The elect are those who hear, understand, and bear the fruits of Christian deeds. They are those who love, even in the face of change and parting—all the time. They are those who give, even when it means sacrifice. And if there is any such thing as predestination, these are the chosen ones for a rich, rejoicing life here and the grandeur and glory of heaven hereafter.

If we don't belong to the elect, let's join them!

"You Are What You Read"



Silence Is Vital

When We Worship. By Robert T. Fauth. The Christian Education Press. 88 pages. \$1.50.

A very brief but excellent book for laymen as a guide to the history and nature of worship. The author provides good resource material for those interested in worship and what should take place in a worship service and why.

Dr. Fauth deals with worship both from an historical view and from the contemporary scene. He investigates the background for many of the observances and practices in the service of worship. Going further, the author interprets what they should mean to the Christian worshipping in his own church today.

The chapter "Moments of Quietness" is of particular interest. Many writers ignore that silence is vital in worship. "In moments when the soul rests in the presence of God; when, with the body relaxed and mind focused, we enter into communion with the Almighty and find in this relationship strength for our weakness and order for our confusion."

Although the Christian Church is not a liturgical church the chapters on "The Church Year" and "Festivals and Special Days" will be of interest and a good reference source.

When We Worship would be a good addition to the library and a handy reference for every teacher. It is too brief for a study course in worship.—J. L. TINKLE.

Pre-Calvary Experiences

The Cross Before Calvary. By Clovis G. Chappell. Abingdon Press. 62 pages. \$1.50.

The fact that God's life-giving power was experienced by many even before Calvary, has prompted Clovis Chappell to write another book.

With this thesis in mind, along with his definition of a cross as being a burden that we take upon ourselves voluntarily, Mr. Chappell has endeavored to point out how the spirit of the cross was experi-

enced by Joseph, as he found good in the worst of circumstances; in the loyalty of Shadrach, Meshach, and Abednego; in Elijah's lonely battle against idolatry, the Suffering Servant of Isaiah; and the supreme sacrifice of Jesus upon the cross.

There is nothing new or different in this book and it is typical of Mr. Chappell's writing, but it does make for interesting reading.—ALBERT L. ROSE.

A Guide to Bible Study

God's Unfolding Purpose. By Suzanne de Dietrich. The Westminster Press. 287 pages. \$4.50.

There are now enough people in English-speaking countries who have studied under Mlle. de Dietrich, or who have heard her public lectures, to justify this translation of her 1943 work, *Le Dessein de Dieu*. Robert McAfee Brown has done nobly as the translator, not fearing to depart from literal translation which would be stilted and lacking in meaning, in favor of a good English expression of the original ideas.

Mlle. de Dietrich was among the first of the modern scholars to contend that "the whole of the Biblical drama has to be seen as the continuous activity of [the] same God." This book is a study of the history of salvation, as she understands it. She sees this history written between two visions, the prologue of Genesis and the epilogue of Revelation.

Upon these general positions, this book brings to bear an interpretation of many significant passages of scripture. It does not discuss matters irrelevant to the main theme.

This distinguished little lady is a good Bible student and a wonderful teacher. It was my pleasure to serve as her assistant, in the midst of many other duties, during the premier semester of the Graduate School of Ecumenical Studies at Chateau de Bossey, Switzerland. She sees more in some Biblical words than every student was able to see, but her spirit and her faith are catching. This book reveals some of that spirit.—H. E. S.

Potpourri

The Family Book of Games. By Richard Kraus. McGraw-Hill Book Company, Inc. 190 pages. \$3.95.

Here is a book of really workable recreation recipes. I experimented on a rainy Saturday afternoon when the house was filled with a bevy of my own and neighborhood children.

Though most of Dr. Kraus's suggestions are for those older than the three- to nine-year-olds in my living room, I was able to corral these with "Shoe Hunt," "Pass the Orange" (under the chin), and "Crows Fly" (a variation of "Simon Says" if you're up on your primary party vocabulary).

"I Have a Round Head" amused them, but the real highlight of the afternoon was "Rooster Fight." From a crouched position with hands grasping ankles, they sent one another sprawling across the floor!

Personally, I preferred "Silent Conversation," when they somehow miraculously kept quiet for five complete minutes.

If it's more than three hundred games and stunts and tricks you're looking for, here's a potpourri of everything from underwater tag to disappearing coins. And well arranged, indeed!—BERNICE HOGAN.

Specific Petitions

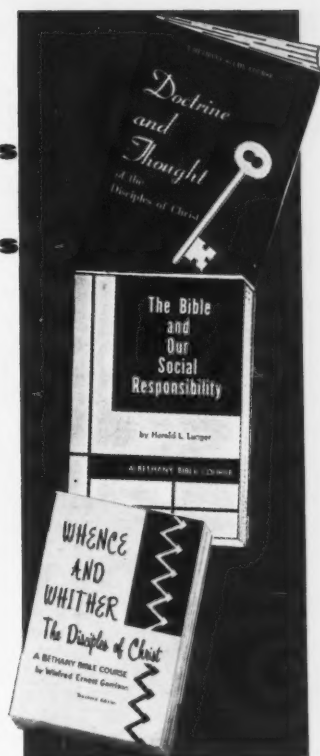
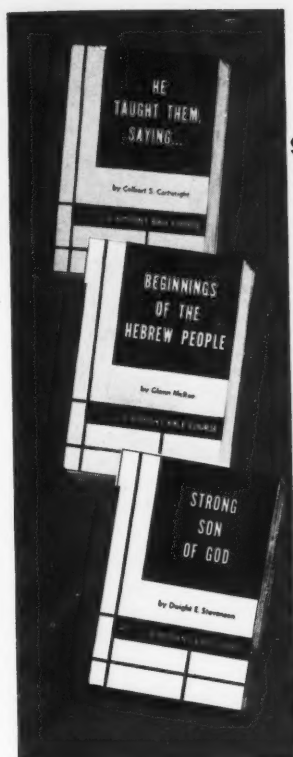
Prayers for the Family. Josephine and Christopher Bunch. F. H. Revell Co. 62 pages. \$1.50.

An English minister and his wife have prepared a fine anthology of prayer, especially suitable for family worship experiences as well as for personal use.

With simplicity and directness, these prayers focus on such general topics as Courage, Patience, Humility and Honesty . . . Laziness, Apathy, Worry and Greed . . . Guidance, Parental Control and Love of God. There are specific petitions for daily occupations and activities, for friends and associates, and for the manifold gifts of God.—R. E. B.

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by Dwight E. Stevenson

This complete 13-session program serves as an accurate guide to study Matthew, Mark, and Luke. It will aid every student's acquaintance with the record of Jesus' life.

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Letters . . .

Supporters Needed

Editor, *The Christian*:

Having spent three years serving in the Navy in our nation's capital, I had the blessed privilege of maintaining membership at the National City Christian Church. A few words of mine cannot describe adequately its program and outreach. However, words like challenge, dedication, faith, hospitality, cleanliness, beauty, democracy, heart, order, brotherhood, love, commitment and countless others, tell the real-life story of National City Christian Church. If I had time and ability, I could write several volumes concerning the above.

What I felt most of all was the will to sacrifice for the church program on the part of so many. To use an expression of the wonderful, late Dr. Hastings, "At this church you carve your own reputation. You can't get by on what you did back home." What a challenge! These qualities were evidenced in men and women who, for the most part, were not in their native environments. . . .

As I came west I took the time to stop whenever my eye caught a notice or sign indicating a Christian Church. To my amazement, through the entire route cross-country, I could count on one hand any notices which gave the traveler information that a Christian Church was functioning in any nearby location.

It was refreshing to observe a sign in Utah that told what the First Christian Church in Salt Lake City was a witness for.

In the San Francisco-Oakland, California, area, I had the good fortune of meeting the new minister at the Fruitvale Christian Church, James Lloyd, and attended his installation service, conducted by the Secretary of the Northern California Area. It was here that on a bus bench at the curb beside the bus stop read a sign to this effect: "This bench furnished by the Church that stands behind you." Also at this point in my journey, I was the recipient of an act of "brotherhood." I had two large packages which had to be transhipped, and it was too late for me to make any arrangements. Mr. Lloyd, whom I had not known a

week, volunteered to solve this problem.

Later, in Honolulu, I discovered the First Christian Church there, surrounded by stately royal palm trees, witnessing in the New Testament tradition. I later met several former leaders of National City Christian Church who were also leading out here. . . .

The above has been written by an American sailor who is taking this means of expressing appreciation and gratitude for the numerous and unsung benefices shown him while en route to his destination.

In closing, it is my hope that any who read these lines will continue to support the leaders of our Christian Churches, as well as its outreach. Believe me, we need supporters!

This letter is being written on board ship which is currently on patrol in Pacific waters.—VERNON W. RICE, U.S.S. John S. McCain, DL-3, FPO, San Francisco, Calif.

Tied Together

Editor, *The Christian*:

From my readings of "Letters" in *The Christian* I note that there is sometimes a bit of misunderstanding of: "Thou art Peter, and upon this Rock I will build my church. . . ." (Matt. 16:18 KJV.)

To make this clear, look at Matt. 16:16 (KJV) and pencil or ink a circle around "Thou art the Christ, the son of the living God." In verse 17 circle "it." In verse 18 circle "this rock" and also "it."

Tie all these circles together, and see that upon the rock of the deity of Jesus Christ, he (Jesus Christ) will build his church and "the gates of Hell" (powers of death—RSV) shall not prevail against it (the rock of the deity of Jesus Christ). —THOMAS R. MCCREA, Philadelphia, Pa.

Two Gordian Knots

Editor, *The Christian*:

In his recent unity proposal, Eugene Carson Blake suggested the Episcopal ordination for the ministry as "the only basis on which a broad reunion can take place." He said, "My proposal is simply to cut the Gordian knot of hundreds of years of controversy by establishing in the united church an historic

ministry recognized by all without doubts or scruple."

This makes sense, and is probably inevitable if we expect any participation by the Episcopal Church in a united church.

I would like to suggest that our representatives in unity conferences might use the opportunity presented by this approach to an ecumenical ministry to enter a parallel proposal: that we cut another "Gordian knot" by adopting an ecumenical baptism . . . one accepted as valid by all concerned.

The proposal already made implies that no other ministry than that which is in historical continuity be used in the united church. Although most of us do not believe this continuity is essential, we would not object to its adoption as a strategy for union. In the same way, might not immersion be seen as good ecumenical strategy by those who do not consider it essential?—DON ALBRIGHT, Hiawatha, Kansas.

Many Renewals

Editor, *The Christian*:

I notice my subscription is nearly up for renewal.

I am 80 years old, have read this magazine for years, and don't want to miss a single copy.—MRS. E. J. PY, Kansas City, Mo.

Freshness of Thought

Editor, *The Christian*:

I was delighted to receive Dr. Carlton C. Buck's book, *At the Lord's Table*, which I ordered at the World Convention in Edinburgh last August. I shall treasure this, together with its companion, *At the Lord's Treasury*, which I obtained at Edinburgh, as a souvenir of the Convention, with all its happy associations, and also a reminder of the helpful conversation I had with the author on that occasion.

Immediately on its arrival, I browsed on its contents as I turned over its pages. I feel sure it will meet my need at the communion table. The freshness of thought and presentation which the variety of contributors to its pages have attained, is a feature which makes the book outstanding in its usefulness.—ALFRED WOOLRICH, Mansfield, England.

'FOLLOW ME'

marks the

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of the

Bethany Graded Youth Curriculum

The importance of a course such as the Bethany Graded Youth Curriculum has long been recognized. In 1955, using the Bible as the source of authority, work was started on such a project. Finally, the completion of this task has been realized by the editors who worked so diligently.

A six-year study course has been developed for teenagers. It is designed to give balance, variety and Christian growth to the study program for all high school and junior high grades of the church school.

1961, the Bethany Graded Youth curriculum is complete and offers six years of valuable study material for church schools. The volumes are numbered from 7 to 12, corresponding with grade levels. Each volume is divided into four quarterly courses, which may be interchanged within the grade level, in order to add diversity to the teaching program.



"Follow Me," the final course of the final volume, is now ready for the Summer quarter. This last course in the Bethany Graded Youth Curriculum deals with Jesus' command to "Come, follow me." This is a fitting climax for the total curriculum in as much as it invites the student to evaluate his faith, re-examine the demands of the Christian life in light of Jesus' teaching, and commit himself whole-heartedly to Christ. The reading book is inspirational in nature and seeks the intelligent consecration of the reader to Christianity. The teacher's book and classbook provide materials to help the student examine his faith and reaffirm it.

Pupil's Book, \$.75; Teacher's Edition, \$1.00;

Pupil's Classbook, \$.30

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a chat with Chet

QUESTION: Why can't we use our fine, new educational buildings more than one hour per week by conducting church day schools as Roman Catholics and some Protestants do?

ANSWER: Churches must awake to the inefficiency displayed in the waste of space. It is not good stewardship to have large and small rooms unused all but one hour per week. It reminds me of my grandmother's parlor. It cost her as much as any other room in the house to build, to furnish and to heat. It was used only when the preacher, or some other important dignitary, called. In actual use the return on her investment was poor.

Her kitchen was a different story. It cost no more to build or equip. She used it all the time. What wonderful cookies she made for small children! That room paid big dividends.

It costs money to build rooms for Sunday school. To use them only one hour per week makes them very expensive. To use them two hours per week makes them one-half as expensive. To use them seven days per week makes them practical.

A large church may not use every room every day. Churches should build a program to fit the needs of the community. They should then build the rooms needed to house that program.

A small church does not have this problem as its one or two

rooms are used constantly.

You ask about a church day school. Do you want a church day school just to use the rooms? Are you inferring that public schools cannot do the job of secular education? Is your church qualified to put on a day school program that will incorporate the highest principles of education? Do you have the money necessary?

Motivation becomes the question. Why a church day school?

Free public education is one of the foundation stones of American democracy. There may be flaws in public schools, but the schools are improving. Teacher training is constantly being improved. School buildings are better.

I feel that public education should be the task of the educator, not the church.

Sectarian schools, Protestant or otherwise, undermine public education and create a division in our society.

In our democracy churches have a legal right to establish schools. This I will defend, but I do not believe in them. I believe that churches interested in education should not maintain schools but should pitch in and help the public schools. Certainly public tax money should not go to church schools.

At the same time I will argue that churches must do a better job of Christian education. Running day schools is no excuse for badly run Sunday church schools.

The concept that an adequate program of religious education can be carried on in one hour

per week, forty weeks of the year is outdated.

Church schools must give more thought to adults. No longer do we seek big classes. A number of small classes of adults is to be preferred.

A church with good pastoral and lay leadership will be able to use many of its rooms for many purposes.

The Functional Church Organization we have in our Christian churches, will provide unlimited opportunities for study and training groups. With a four-day work week moving into our society, the church is challenged to expand its program.

Let the church confine its educational task to supporting church colleges, seminaries, and universities. Let the church confine its local religious educational program to teaching every active member of the church about the Christian faith. When this is done in depth, the matter of unused rooms becomes minor.

Church Chuckles by CARTWRIGHT



"That was a dumb stunt—lettin' him talk you into signing a visitor's card!"

Questions for Dr. Sillars should be sent to: The Editor, THE CHRISTIAN, Box 179, St. Louis 66, Missouri.

